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Grammar of the Biblical Chaldaic Language

GRAMMAR

OF THE

BIBLICAL CHALDAIC LANGUAGE

AND THE

TALMUD BABLI IDIOMS.

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TRANSLATED FROM THE ITALIAN, AND LARGELEY REVIEWED

BY

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RABBI IN CINCINNATI.

“*Qui transluit sustinet.*”

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To

THE PRINCIPAL FOUNDERS OF THE HEBREW UNION COLLEGE:

Dr. I. M. WISE,
M. LOTH, ESQUIRE,
H. ADLER, "

Dedicated

RESPECTFULLY

BY

THE EDITOR.

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PREFACE BY THE EDITOR.

THERE is no ancient language into which the grammarians have brought more confusion for its teachers and pupils than the Chaldaic. They have compiled rules and laws for the study of this vernacular regardless of its different dialects, and thus have increased the difficulties the student has to meet with whenever entering the field of dead languages. The attempt, therefore, to treat particularly each dialect of this tongue in its grammatical proprieties, in order to make the student perceptibly familiar with the different principles prevailing in its different phraseologies, must be considered as one of the methods the most appropriate for acquiring a thorough knowledge of the Chaldaic language, and that the author succeeded in his endeavors is unquestionably shown in each paragraph of this work.

The method applied in this grammar is as plain as intelligible, and entirely adapted to the use of the student who aims to acquire in as short a time as possible a clear understanding of the Chaldaic sections in the Bible, which are of the greatest importance to bibliarchs, and especially to theologians.

As to the talmudical grammar, it seems proper to be observed, that:

1) This grammar is the first attempt that ever has been made to show the dialect of the Semitic tongue in the Talmud, hitherto considered as of a style as confused as anarchical, to be inferior to *no* language concerning the grammatical organizations of laws and principles, without which no language ever became the true expression of ideas.

2) By the use of this grammar the student will acquire a knowledge of the subject he chooses to study on clearer, and a perception more definite than has generally been the case as long as a grammarless method has been observed.

3) This grammar affords the teachers of the Talmud a new method of instruction, more fruitful and more efficient than any that has been observed ever since in any theological school.

4) The difficulties of self-instruction in the Talmud, almost insuperable, as is generally known, will greatly be surmounted by the use of this grammar.

There are some of the **רַבִּים** who boastingly claim to have acquired talmudical attainments without the least knowledge of grammar; but such claims are to be credited no more than the pretension of a mariner to determine the direction of his ship without the aid of a compass; for, what the compass is to the mariner, that is the grammar to the **רַבִּים** in the ocean of the Talmud.

5) The importance of this grammar will be highly acknowledged by every scholar of Jewish theology, not only in regard to the study of the Talmud, but also to what concerns the reading of the vast literature accumulated around this gigantic work during so many centuries. There is within the whole range of our

theological literature scarcely one writer who did not make use of the talmudical dialect, and there will be found ever so many passages which, hitherto obscure to the reader for want of a theoretical knowledge of the language, may satisfactorily be elucidated by application of this grammar.

But above all these considerations, this book owns yet another, more intrinsic merit for the favor of all friends of Semitic literature and for their permanent patronage. This merit consists in the facility it furnishes to a ready knowledge of a language which not only was spoken by a people yet in existence, and in close intercourse with almost all living nations, but which also embraces within its sacred folds thoughts and ideas being the very nucleus of our present moral and religious life. At a time when the monuments of dead antiquity rise to tell us stories of lost ages; at a time when the sounds that rung on the lips of nations forgotten thousands of years ago, and of scarcely any relation to the conditions of our present life, are resuscitated and remolded into their original forms—at such a time one can hardly be able to plead in excuse for dooming to silence a tongue that speaks even as yet as powerfully to the very soul of our life as in times of yore. Let us therefore release from oblivion our beloved Talmud, and adapt it to a thorough study for our youth in removing every obscurity from its language through the light of a grammatical exposition of its laws and principles, as was intended to be by the author of this book. And should the feeble efforts in translating it into English prove a help to the American student of Jewish learning, such as to enable him to

acquire a clear knowledge of the Talmud, then the Editor's fondest anticipation will fully be realized.

Considering this grammar as the first attempt of the kind, the reader will hardly find it strange that the author's opinions, though keenly developed and supported by deep erudition, yet often lack that trait of plain truth which alone determines the reader's mind to surrender without objection. At such occasions *I—facile est inventis addere*—have laid before the reader my own views in marginal annotation, unsigned, however, while the author's own remarks are signed by: A.

I. S. GOLDAMMER.

CINCINNATI, February, 1870.

INTRODUCTORY REMARKS.

CHAPTER I.

§ 1.

THE Biblical Chaldaic is that language in which the following chapters and verses of the Scriptures are written, viz.: In the book of Daniel, from the fourth verse of the second chapter to the end of the seventh chapter; in the book of Ezra, from the eighth verse of the fourth chapter to the eighteenth verse of the sixth chapter, and from the twelfth to the twenty-sixth verse of the seventh chapter; further, in Jeremiah, the eleventh verse of chapter ten; and finally, two words in Genesis, chapter thirty, verse forty-seven.

§ 2.

The Biblical Chaldee is the oldest relic preserved of the ancient Chaldaic or Aramaic tongue. There exists besides this no book whatever handed down to us in the vernacular idiom of the earliest Chaldeans. As to the writings known to be the Syriac or Chaldaic literature, of which the "Peshito," a version of the Scriptures, is the oldest work, they belong mostly to the Christian era, and are written by Christian authors.*

* C'est donc aux Juifs que nous devons ce qu'il est possible de savoir sur l'ancien idiome arameen." Renan, *Hist. générale des langues anciennes*, p. 214, which translated reads: "It is to the Jews that we are indebted for all that we may possibly know about the ancient Aramaic idiom."

§ 3.

The Biblical Chaldaic is written with the Hebrew characters furnished with the Hebrew vowels, and in accordance with the rules of the Hebrew grammar. There occurs, however, occasionally a long vowel in connection with a short and unaccented syllable, as in : בָּאָתָּה, Ezra iv. 12,* בְּדִיןְתָּה אָתָּה, id. v. 8; vi. 2; עֲזָרָתָּה, Daniel ii. 49 ; Ezra v. 8 ; בְּבִרְכָּתָּה, Dan. ii. 20, 23 ; אָמָתָּה, id. iv. 14 ; בְּלֶלֶתָּה אָצָּר, id. i. 7, etc. ; בְּגַדָּתָּה, Ezra v. 14, 16.

§ 4.

The Chaldaic orthography differs from that of the Hebrew in regard to the בְּרִית furtive. It is omitted at the נ preceded by בְּרִית, f. i. בְּרִיתָה, instead of בְּרִיתָה, as is the case in Hebrew, as in בְּרִיתָה.

§ 5.

In the Chaldaic the צְמַת has the peculiarity of contracting to no shorter vowel, but to remain unaltered (v. § 19). It is, however, omitted at the end of words in cases where the צ disappears, e.g., מֶלֶךְ king, מֶלֶכִין kings, and corresponds generally to the חֹלוּם in Hebrew, e.g., דָּוְרָה=דָּוְרָה generation, אָלָשָׁה=אָלָשָׁה inquiring.

* In later editions and lexicons this word has been changed into בָּאָתָּה, but this is a mere corruption, as the form בָּאָתָּה, בָּאָתָּה (contr. בָּאָתָּה, בָּאָתָּה) is frequently occurring in the Chaldaism of the Talmuds, both the Yerushalmi : Taanith iii. 4; Chagiga ii. 1, as well as Babli : Berachoth, p. 22a, where, according to Aruch, it must read בָּאָתָּה בָּאָתָּה. The meaning of this word is: bad, evil, in the physical as well as in the moral sense of the word.

§ 6.

The נ at the end of a word has the quality of a guttural letter, so as to be preceded by open vowels.

§ 7.

The י (Jod) preceding נ and נ, as suffixes, is generally mute; it solely denotes the plural (§ 14).

§ 8.

There is a relation between a part of the consonants of the two languages, the Hebrew and the Chaldaic. The lingual letters ג, צ, ח stand frequently in the Chaldaic for the dentals, ג, צ, ח, employed in corresponding Hebrew words. So also are used in the Chaldaic שׁ for צ, פ for צ, and ר for נ of corresponding Hebrew words.*

§ 9.

The letters אַרְחֵן מַשָּׁה וְכָלְבָה are employed in the Chaldaic as servile letters for the same purpose as in the Hebrew, with the exception of the ו, which is used only as a prefix to make the שְׁפָעִיל-form (s. § 46).

§ 10.

In other Aramaic dialects the ר is used, instead of נ, to make the reflective forms of the verbs (v. § 42), the first radical of which is a ר; e.g., בְּרִיךְנָא. This ר, however, is found only in the lectio marginalis (masorah) to Daniel ii. 9, but not in the text. They also make use of the prefix ר to express the relative:

* E.g., בְּרִיךְנָא I beg, Heb. מָצָר ; בְּרִיכָּה, Heb. בְּרִיכָּה iron.

which, instead of the separate particle יַ in the Bibl. Chal. for the same purpose (§ 37). The prefix of the word נָאָתָ, Daniel ii. 31, vii. 20, is considered by some to be such a particle, which, however, is incorrect, as will be shown § 36.

§ 11.

The letters הַ וְלֹבֶן serve, like in the Hebrew, as prefixes. The הַ denotes simply the interrogative, and never, as in the Hebrew, the demonstrative, or the article, or the local. The וְ signifies: of, from, out, as in the Hebrew, and occurs in אֲצָרָתָ, Daniel vi. 5, and Jeremiah x. 11; אֲזָרָעָתָ: from the earth; the word וְ, however, is generally used in the Bibl. Chal., as also in the Syriac. The וּ signifies, like in Hebrew, the conjunction; but there is no וּ conversive in any Chaldaic dialect. The בְּ and בָּ are in the Chaldaic of the same service as in Hebrew.

§ 12.

The definite article is denoted in the Chaldaic by annexing the אַ, preceded by a צָרָב, to the root of the word; e.g., אֲלֹהִים the king, אֲלֹהִים the kings. A noun ending with such an additional אַ is said to be in the *status emphaticus* (from εμφαίνειν: to indicate), while without it, in the *status absolutus*. Sometimes the אַ is substituted by a וְ, as in וְרָאֵת: the head, Daniel ii. 38.

§ 13.

The laws for the punctuation of the Bibl. Chald. were but little known during many centuries; hence, the want of correctness and consistency in the different editions of this idiom (see §§ 14, 19, 29, 31).

CHAPTER II.

THE NOUN.

§ 14.

The Chaldaic nouns and adjectives have four forms: 1. *Absolutus*; 2. *Constructus*; 3. *Emphaticus*; 4. *Possessive*.

§ 15.

The Chaldaic nouns and adjectives have two declensions : 1. the Masculine and 2. the Feminine gender.

PARADIGM OF THE FIRST DECLENSION.

Singular.

Absolutus, עַתָּה time,

Constructus, עַתָּה of time,

Emphaticus, עַתָּה the time,

Possessive, עַתָּה my time,

עַתָּה thy time,

עַתָּה his time,

עַתָּה our time,

עַתָּה your time,

עַתָּה their time.

masc. suffixes.

missing,

missing,

missing,

missing,

missing,

missing,

Plural.

עַתָּה times,

עַתָּה of times,

עַתָּה the times,

עַתָּה my times,

עַתָּה thy times,

עַתָּה his times,

עַתָּה our times,

עַתָּה your times,

עַתָּה their times.

masc. suffixes.

missing, my times,

missing, thy “

missing, her times,

missing, our “

missing, your “

missing, their “

fem. suffixes.

It is to be understood that the above wanting word-forms are to be considered as such, because they are not contained in the few remnants of the Chaldaic preserved in the Bible, but not that this idiom had originally been deficient thereof. The suffix **הוּן** is found in Ezra sometimes substituted by **הֵם** as in **אֱלֹהָם**, v. 5, their God; **בְּיַדָּם**, in their hand, ib. 8; **בְּרִאשָׁתָם**, ib. 10. in their head; **בְּמִזְחָהֶם**, ib. ib. their name (see § 30). There are in the same chapter found even the words **לְהֵם**, **לְכָם**, with **ם** instead of **ם**. **הֵם** is also in Jeremiah x. 11. There is found no noun with the suffix **אֲנָה**, it occurs only annexed to the particle **בְּ**, upon (see § 122), which is taken in plural form **אֲלִיָּה**, Ezra iv. 12, 18; v. 17. The following words are examples for the suffix **תִּיְהָ**; **גְּפִיה**, her wings; **מִינִישָׁה**, her teeth; **גְּבִיה**, her backs (parts of the back); **גְּלִילָה**, her feet; **קְרֻבִיה**, her nails; **קְרֻבִיה**, her previous (beasts), Dan. vii.; **לְלִיה**, over her, ib. iv. 14; v. 21). Some of these words stand in different editious of the Bible incorrectly with a **תִּיְהָ** instead of a **תִּחְחָ**.

§ 16.

PARADIGM OF THE SECOND DEOLENSION.

	<i>Singular.</i>		<i>Plural.</i>
Absolutus,	animal, חיה		animals, חיות
Constructus,	animal of, חיה של		animals of, חיות של
Emphaticus,	the animal, חיה		the animals, חיות
Possessive,	mine animal, חייתי thine animal, חיינך his animal, חיותה our animal, חיותנו your animal, חיותך their animal, חיותם	masc. suffix, missing, missing, missing, missing, missing, missing,	my animals, חיותי thy animals, חיותך his animals, חיותה our animals, חיותנו your animals, חיותך their animals, חיותם
		fem. suffix, missing, missing, missing, missing, missing, missing,	masc. suffix, missing, missing, missing, missing, missing, missing,
			fem. suffix, missing, missing, missing, missing, missing, missing,

Strictly taken, there is in the Bibl. Chald. no instance of the suffix of the third person, plural feminine טָהָרָת. The only words found with this termination: בְּרִיאָתָן, Daniel vii. 8; בְּלִהְנָתָן, ib. 19; בְּרִיאָתָן, ib. ii. 33, 41, 42, are written with a ו; the correction by the lectio marginalis to בְּרִיאָתָן, etc., is, however, the form used by all other Chaldaic dialects.

17.

Nouns, which in the Hebrew have two Segols (שְׂגָלִים) have in the Chaldaic שַׁוֹּא and שְׁמַתָּה, or אַוְשָׁא and אַרְיָה, e.g., אֲבָדָה H., שְׁסָבָח Ch.; מְלָאָה II., שְׁלָאָה Ch. The Hebrew form לְעֵמָה is changed in the Chal. into לְלֻבָּה, e.g., טְלֻבָּה, truth, H., טְלֻבָּה Ch.; שְׁקָנָה H., שְׁקָנָה, power. There are found in the Chal. also words of the Segol-form, but they are undoubtedly Hebraisms, e.g., קָלְטָה, king, Dan. ii. 10, etc.; מְלָם, dream, ib. iv. 2; vii. 1; מְלָאָה, image, ib. iii. 5, 7, 10, etc.

18.

Nouns which in the Hebrew have two קְרָבָה take in the Chal., for the most part, שְׁוִיאָה and שְׁמָמָה, as בָּשָׂר, H. flesh, בָּשָׂר Ch.; זְהָב gold, H., זְהָב Ch.

8 19.

Some Chaldaic nouns, having שׂוֹ and קְמַץ in the Status Absolutus, preserve the same punctuation in the Constructus and Emphaticus, e.g., אֱלֹהִים God, אֲלֹהָהּ; אֶתְרָאֵל, remainder, remainder of the Babylonian sages, אֶתְרָאֵל; קָדוֹשׁ, dignity, קָדוֹשׁ; and to the dignity of my majesty, קָדוֹשׁ. The punctuation of

the words **נָקֵר**, Dan. iv. 33; **אֲרָשֶׁר**, Ezra vii. 18; **כְּתֻבָּה**, id. vi. 18; **תַּבִּלָּה**, Dan. iii. 25, with **פְּתֹחָה**, is incorrect, as is also reversely the **צְמַדָּה** in **גַּדְבָּבְנָה**, id. ii. 32.

§ 20.

All masculine singular nouns have their Constructus and Absolutus alike.

§ 21.

The final **פְּתֹחָה** of the Absolutus is, in the Emphaticus, changed to a **וֹאָשָׁה**; e.g., **כְּבָשָׂה**, silver; **אֲשָׁבָטָה**, the silver; **בָּשָׂרָה**, flesh; **אֲשָׁרָה**; so also is the final **צְרִירָה**; e.g., **אֲלָמָם**, image, **אֲלָמָּה**, the—as also the **חָלָם**; e.g., **אֲלָמָּה**, power; **אֲלָמָּה**, the—but not so the **צְמַדָּה** (see § 19). But as by this rule two **וֹאָשָׁה** would meet together at the beginning of the word, the **וֹאָשָׁה** of the first root-letter is changed either to the vowel dropped from the second root-letter; e.g., **בָּשָׂרָה**, **בָּשָׂרָה**, or to its homogenous vowel **אָשָׁה** in **בָּשָׂרָה**, **בָּשָׂרָה**, or finally, independently of the dropped vowel of the second letter, to a **חִירָק**, or **פְּתֹחָה**; e.g., **בָּשָׂרָה**, **בָּשָׂרָה**, **אֲלָמָם**, **אֲלָמָם**.

§ 22.

To form the singular feminine Emphaticus, the **אָ** is dropped from the Absolute, its ending **צְמַדָּה** changed to **שְׁוָא**, and the termination **תָּהָא** annexed thereto; e.g., **אַיִלָּה**, **אַיִלָּה**, **בָּרְכִּתָּה**, **בָּרְכִּתָּה**, **מְרָכִּתָּה**, **מְרָכִּתָּה**; **חִירָקִתָּה**, **חִירָקִתָּה**.

§ 23.

To form the plural masculine Absolute, the ending **אָ**, of the singular Emphatic is changed to **וֹ-**; e.g., **אֲנָשָׁים**, **אֲנָשָׁים**; **עֲזָנִים**, **עֲזָנִים** (without **דְּגַשׁ**). To form the plural Constructus the **וֹ** of the former is dropped, and the **חִירָק** changed to **צְרִירָה**; e.g., **בְּלָבָלָה**.

§ 24.

The plural masculine Emphatic is formed from the singular Emphatic, by changing its ending **צְמַדָּה** into **פְּתֹחָה** followed by **רָ**, which is furnished with **דְּגַשׁ** and **צְמַדָּה**; e.g., **מְלָכִים**, **מְלָכִים**, **עֲזָנִים**, **עֲזָנִים**, **פְּלִילִים**, **פְּלִילִים**.

§ 25.

The plural feminine Absolute ends in **וֹ-**, and its Constructus in **וֹ-**; of this last the Emphatic is formed by ending in **אָ-**; e.g., **מְדִינִית**, **מְדִינִית**, **אֲלִילִית**, **אֲלִילִית**. This **קְמַץ**, so peculiar to the plural feminine, and unchangeable with the suffixes in the Chaldaic, agrees with the Hebrew **חוּלָם** when in the same position, as in **מְדִינּוֹת**, **מְדִינּוֹת**.

§ 26.

The Possessive is formed by annexing the suffixes, i.e., one or two of the letters **הָ** **אָנוּ** **כָּי** to the respective Emphatics, the ending **אָ-** of which is dropped; thus in each declension the suffixes are annexed, in the singular nouns to the singular Emphatics, and in the plural nouns to the plural Emphatics. In the plural masculines, however, the **פְּתֹחָה** preceding the **רָ** in the plural Emphatic is preserved only in the two first forms, viz.: **בְּגַלְלִין**, **בְּגַלְלִין**, **עֲזָנִין**, **עֲזָנִין**.

§ 27.

The dual ends in **וְ-**; e.g., **גְּדַלְלִין**, hands; **בְּגַלְלִין**, feet; **שְׁנִין**, teeth. Excepted is **עֵינִין**, eyes.

§ 28.

By the same termination is formed the plural of nouns ending in **אָ-**, or **וֹ-**; e.g., **שְׁנִין**, **שְׁנִין**, **עֵינִין**, **עֵינִין**, **פְּצִלְלִין**, **פְּצִלְלִין**.

§ 29.

Patronymics ending in **רִ**, as **בָּשָׂרִי**, a Chaldean, as also all other nouns of the same termination, as **קָדְשִׁי**, the first; **מָלֵךְ**, the exalted, form the singular Emphatic by the termination **תִּ**, which, however, is changed by the lectio marginalis to **תַּ**; e.g., **קָדְשִׁיָּהּ**, **רַבִּיעִיָּהּ**, the fourth; **אַלְפִּיָּהּ**, which is read by the Masorah **בָּשָׂרִיָּהּ**, **עַלְפִּיהָ רַבִּיעִיהָ**. The plural Absolute of this class of nouns is made by adding **תָּן** to the stem; e.g., **בְּשָׂרָיִן**, Chaldeans, and the plural Emphatic by **תִּי**; e.g., **קָדְשִׁיִּנִי**, the first (kings), Dan. vii. 24; **מָלְכִיִּנִי**, the sheriffs, id. iii. 2; **בְּבָלִיא** **יְהוּדִיא**, Ezra iv. 9, etc.* **בְּשָׂרִיִּנִי**, Dan. ii. 5, 10, etc., is read **בְּשָׂרִיָּהִנִּי** by the lectio marginalis.

§ 30.

Some feminine nouns end in the Absolute in **תִּ**, or **תְּ**, as **מֶלֶךְ**, kingdom; **גּוֹלֶת**, dung-hill. Nouns of this class take **תִּ** in the Constructus and through the whole declension; e.g., **מֶלֶכֶת**, **מֶלֶכְתִּי**, **מֶלֶכְתִּנִי**, **מֶלֶכְתִּנִּתִי**. So also **לִירָהָה**, exile.** In plural the **תִּ** or **תְּ** are furnished with **תָּן**, as **תְּלִיכְתִּים**, **מְלִכְתִּים**.

§ 31.

Nouns having in plural a feminine termination take sometimes the syllable **תִּ** or **תְּ**, though not existing in the singular; e.g., **אָבָרְתִּי**, my fathers, **אָבָרְתִּנִי**, our fathers; **תְּמִימָה**, names of . . . Ezra v. 4, where the **תִּ** is incorrectly furnished with **תְּמִימָתִים**; **פְּתִיחָה**; **תְּמִימָתִים**; ib. v. 10, alike

* The first **בְּ**, of **בְּבָלִיא**, the Babylonians has **תְּמִימָה** instead of **תְּמִימָתִים**, as in **תְּמִימָה**, and as found always by the Syriacs. (S. S. Efrem T. I. last p., and T. II. p. 85, 161.) A.

** The first **תְּ** of **אֲגָלָתִים** is unchangeable (§ 5); it is therefore incorrect in copying **גּוֹלֶתֶת**, **רִישָׁתֶת**, to write **G'lotho** instead of **Golotho**. A.

wrongly with **סְתָחָה**; **כְּרָסְנוֹ**, the lions; **אֲרָרוּתָה**, thrones. These words, though masculine, they have the feminine plural.

§ 32.

And so reversely the nouns, **מֶלֶךְ**, **מֶלֶתֶת**, thing, word; though feminine, they have the masculine plural, **מֶלֶיךְ**.

§ 33.

Irregular are **אֵבֶן**, father; and **בָּרֶךְ**, son; the first in being declined with the suffixes **אָבִי**, my—; **אָבָוֶךְ**, thy—; **אָבָוֶתֶת**; and the second in having the plural **בְּנִין** instead of **בְּרִין**.

§ 34.

Adjectives and nouns apt to both genders, as king, queen, have the masculine Emphatic and the feminine Absolute alike; e.g., Ezra iv. 10, noble, is the masc. Emphatic, while in Dan. ii. 2 it stands as the feminine Absolute, and therefore with **הַ** (**קִינָה**). The use of the **הַ** as a special indication of the feminine gender is not constant; there is **הַ** Dan. ii. 40, **חֲקִיקָה**, and ib. 42, **חֲקִיקָתָה**, strong, both fem.

CHAPTER III.

PRONOUNS.

§ 35.

The Chaldaic personal pronouns are אַנְהָא or אַנְּהָא, I; אַנְּךָ, thou; אֲנָה, he; אֲנִיחָה or אֲנִיחָא, we; אֲנָכָתָן, ye or you, masc.; אֲפָנָן, masc., אֲנָה, fem. they. We read in Ezra v. 11, אֲנִיחָא הַמֹּוֹ, we those, i.e., we are those who . . . , though וְמֵזֶה usually expresses the Accusative (see § 110).

§ 36.

Demonstrative pronouns are:

SINGULAR.		PLURAL.
Masc.	Fem.	Masc. and Fem.
נִיְהָא נִיְהָא נִיְהָא	נִיְהָא נִיְהָא נִיְהָא	אֲלִין אֲלִין אֲלִין
this	this	these

נִיְהָא is found six times in Ezra, v. and vii.; נִיְהָא, six times in Ezra, iv. and v.; נִיְהָא, masc., Dan. ii. 31; the same, fem. id. vii. 20, 21. The נ in נִיְהָא and נִיְהָא is originally the suffix of the possessive pronouns, second person; likewise, thy this. Such compositions of the suffixes with the pronouns are common with the Arabic language. The word נִיְהָא is a compound of נִיְהָא, or נִיְהָא with נִיְהָא, the stem of נִיְהָא, Ezra v. 15. נִיְהָא is read אַלְאָ by the Masorah, Ezra v. 15.

§ 37.

וְיִ is the relative pronoun irrespective of gender and number. It is often employed to denote the relation of the Genitive; e.g., נְאָשָׁה דַי לְהַבָּא, the head of gold; אֲדָנָה דַי אֱלֹהִים, his name of God, i.e., God's name; a pleonasm very common with all Aramaic dialects.

§ 38.

וְיִ denotes the Accusative, and agrees with the Heb. וְיִ. It is found only on one place, in the word וְיִ, Dan. iii. 12.

§ 39.

The interrogative pronouns are וְיַ, who? Dan. iii. 15; Ezra v. 3, 4, 9; and וְיַ, what? Dan. ii. 22; iv. 32. They are found also in connection with וְיִ, following; e.g., וְיִ וְיַ, he who, Dan. iii. 6, 11; iv. 14, 22, 29; v. 21; וְיַ (that), what, Dan. ii. 29.

§ 40.

The pronoun אֲלָלָה, all, forms, when preceding a noun נָלָה or נָלָה, and with suffixes נָלָה, נָלָה, Dan. ii. 38; id. vii. 19, all of them.

CHAPTER IV.

VERBS.

§ 41.

The Chaldaic conjugations as to (נִרְאָת) are the same as in Hebrew, except that in the Chaldaic the quiescents of נִסְתַּבֵּח and נִשְׁבַּת have both one conjugation, as this class of verbs end in the Ch. in נִ as well as in סִ; e.g., אֲסַבֵּב, Dan. iv. 25, and אֲשַׁבֵּב, id. vii. 22. The ending in נִ is originally a Hebraism, and foreign to all other Aramaic dialects.

§ 42.

There are five verbal forms (בְּנִינִים), three of the active and two of the reflective or passive voice. They are:

1. פְּעַל or לְפָעַל, agreeing with the Heb. פָּעַל.
2. פְּעֻיל, agreeing with the Heb. פָּעַל.
3. חְפֻעַיל, agreeing with the Heb. חָפְעַיל.
4. חְפֻעַל, reflective, agreeing with the Heb. פָּעַל.
5. חְפֻעַל, reflective, agreeing with the Heb. חָפְעַל.

§ 43.

As the Heb. passive voices פָּעַל and חָפְעַל are wanting in the Chaldaic, they are substituted by the reflectives.

§ 44.

There are found in the Bibl. Chaldaic eleven verbs inflected according to the Heb. form חָקִינִית, viz.: חָקִינִית,

חָקִינִית, Dan. iv. 33 (see § 53); הָרְכִּיבָת, he was deposed, Dan. v. 20; הָרְכִּיבָת, she was destroyed, Ezra iv. 15; קָרְנָה, he was taken up, Dan. vi. 24; בָּרְגָּלָה, he was brought, ib. v. 13; בָּרְגָּלָה, they have been brought, id. v. 15; חָבְדָה, he was annihilated, id. vii. 11; חָרְצִיָּה, they were brought, ib. iii. 13; הָרְחִיבָת, she was brought, id. vi. 18; חָרְסִמָּה, was added, id. iv. 33; הָקִימָה, was made stand, id. vii. 4, 5. This form being foreign to other Aramaic dialects, it must be considered as a Hebraism.

§ 45.

There is found another passive form in the Biblical Chal., which is foreign to other Aramaic dialects, viz., חָזִילָה. It is used, however, only in the third person, perfect tense, as is shown by the following: קָרְבָּה, he has been killed, Dan. v. 30; בָּרְדָּה, he has been driven out, id. iv. 30; v. 21; בָּלְשָׁה, he has been sent; רְשִׁים, it has been written down, id. v. 24; יָרִיבָה, he has been given, id. vii. 4; הָרְיִיבָה, she has been given, id. vii. 12; נָרְבִּיבָה, they have been given, Ezra v. 14; בָּרְשִׁיטָה, she has been divided, Dan. v. 28; מְרַטָּה, they have been plucked; נָרְלִיןָה, she has been taken up, id. vii. 4; פָּתְחָה, they have been opened, id. vii. 10, and בָּשָׁרָה, they have been tied, ib. iii. 21; both last without ה. The only instance of this passive in the second person is אַחֲלָה, thou hast been weighed, id. v. 27. It is, however, without ה, following the Hebrew rule, according to which no quiescent letter (except the ס), when followed by two consonants, is admissible after an accentuated syllable.

§ 46.

There is in the Bibl. Chal. an instance of the לְעַמֵּשׁ and לְעַמֵּת forms (see § 9), (so commonly made use of in the Aramaic dialects and in later Hebraisms), in the stem כָּלֵל, as תִּכְלַלֵּשׁ, set it up, finished it, Ezra v. 2; תִּכְלַלֵּנָה, ib. iv. 12; vi. 14; תִּכְלַלְתָּה, ib. v. 3, 9; תִּכְלַלְתָּם, ib. iv. 13, 16.—The גַּם, peculiar to the second radical in the לְעַל-form, is substituted by a quiescent letter after the first radical in the words מְסֻבְּלִין, being supported, Ezra vi. 3; שְׁרִירִתָּה, to deliver us, Dan. iii. 17; and in אֲמִתָּה, to finish, Ezra vi. 15.*

§ 47.

There is mentioned by some writers a form אֲמַעַל as a passive voice of לְהַמְעַל, to be at the same time the substitute of הַחֲמַעַל. But the אֲמַעַל applied by Ludovicus de Dieu in his "Grammaticum linguarum orientalium inter se collatarum, Lugd. Batav. 1628," quite remote from being the proper form (בָּנָן) of any perfect conjugation, is nothing but the הַחֲמַעַל or הַחֲמַעַל of the quiescent or defective verbs (s. § 85, and my Prolegomeni, p. 117).

§ 48.

The forms of the reflectives generally begin with הַ,

* A similar incident occurs in the Syriac verbs סִבְרָא and סִבְרָא, meaning סִבְרָא in Ezra, and סִבְרָא meaning סִבְרָא in Dan. There is no ground to say (with Gousset and Gesenius) that שִׁירְיָא be the שִׁירָא of the Hebrew שִׁירָא and with (Rödiger), that שִׁירָא be the شِيرَة of the Arabic شِيرَة = شِيرَة = the Heb. שִׁירָא. These stems of שִׁירָא, and יְזָבָה or זָבָה are undoubtedly alien to the Chaldaic, but according to the usual change of sounds (see p. 8), שִׁירָא may be rendered in the Chal. into שִׁירָא and זָבָה into רַבָּה, and thus appropriately would read in the form שִׁירָא, שִׁירָא, שִׁירָא, שִׁירָא, or שִׁירָא. A.

but sometimes also with אֶ; e.g., אֶחֱנֹרֶת, cut out, Dan. ii. 45; אֶחֱנֹתֶר, have consulted, id. vi. 8. Other Chaldaic dialects have in the two reflectives, as also in the הַחֲמַעַל an אֶ, while the Bibl. Chald. has it constantly with הַ.

§ 49.

The tenses in the Chal. are the same as in the Hebrew. The three active forms have two participles, active and passive, viz., the participles of the לְ have the forms of לְעַל and לְעַל, those of the לְ, the forms of לְעַל and לְעַל, and those of the הַחֲמַעַל, the forms of הַחֲמַעַל and הַחֲמַעַל.

CHAPTER V.

CONJUGATIONS OF PERFECT VERBAL STEMS.

§ 50.

Form **כָּלַל** or **כָּלַל**.

P̄RETERITE.

<i>Masculine.</i>	<i>Feminine.</i>
כָּלַל, I have killed,	wanting,
כָּלַל or כָּלַל, thou hast killed,	wanting,
כָּלַל, he has killed,	כָּלַלה or כָּלַלה, she has killed,
כָּלַל, we have killed,	wanting,
כָּלַל, ye or you have killed,	wanting,
כָּלַל, they have killed.	כָּלַלה (Masorah), they have . . .

PARTICIPLE.

<i>Active.</i>	<i>Active.</i>
sing. כָּלֹל	sing. כָּלֹלה
plur. כָּלְלוּ	plur. כָּלְלוּה
<i>Passive.</i>	<i>Passive.</i>
sing. כָּלֵל	sing. כָּלֵלה
plur. כָּלְלוּ	plur. כָּלְלוּה

FUTURE.

אֶקְלֶל, I shall kill,	wanting,
אֶקְלֶל, thou wilt kill,	wanting,
אֶקְלֶל, he will kill,	אֶקְלֶל, she will kill,
אֶקְלֶל, we shall kill,	wanting,
אֶקְלֶל, you will kill,	wanting,
אֶקְלֶל, they will kill.	אֶקְלֶל, they will kill.

IMPERATIVE.

sing. כָּלַל } (thou) do kill, sing. קָלַל, do kill,
plur. כָּלְלוּ } (ye) “ plur. wanting.

INFINITIVE.

מִכְלָל, to kill.

§ 51.

Perfect tense: Many intransitive verbs have צִרְיוֹן instead of פְּתֻחָה (as in the Hebrew חִפּוּץ, etc.); e.g., he came near, Dan. iii. 26; וְלָכַד, thou couldst, id. ii. 47; וְתִּקְרַבְתָּ, thou becamest strong, Dan. iv. 19. Some of the same kind of verbs have חִירָק, though without י; e.g., שִׁמְחוּ, id. iv. 8, 17; קָרְבָּה, id. iii. 8; זִגְזַגְתָּ, he cried; כָּלַל, id. vi. 21; סָלַל, came up, Ezra iv. 12. The verb אָלַשׁ, though transitive, has צִרְיוֹן, Dan. ii. 10; אָלַשׁ, Ezra v. 9.

§ 52.

The third person feminine has with the first radical in מִצְרָיִם, Dan. viii. 20; תִּקְרַבְתָּ, id. v. 20, and סָנַל in מִצְרָיִם, went forth, Dan. ii. 13; שָׂוָא and פְּתֻחָה at the end are changed to two סָנַל in סָנַלְתָּ, instead of אָמְרוּתָה (§ 54). This is also the case in the other forms; e.g., הִתְּבַּרְתָּ, הִתְּבַּרְתָּה, he has broken, Dan. ii. 34, instead of הִתְּבַּרְתָּ, הִתְּבַּרְתָּה. When the third letter is a guttural, the verb ends in two סָנַל, as in הִשְׁבַּכְתָּה instead of הִשְׁבַּכְתָּה, id. v. and vi.

§ 53.

The second person masculine ends commonly in צִמְצָמָת; e.g., תִּסְמַךְ, thou hast signed, Dan. vi. 13; תִּצְעַטְתָּ, id. v. 22; וְכָלַלְתָּ, id. vi. 47; סָמַךְ, id. iii. 10. So also in all other forms; e.g., תִּחְרֹזְמָתָה, תִּרְפַּחַת, instead of תִּחְרֹזְמָתָה, id. v. 23. With quiescent נ

in אָמַלְקָתִ, id. v. 27. This צַדֵּק is constant in verbs of the הַלֵּג conjugation; e.g., חִיּוֹתִ, id. ii. 31, 34; חִיּוֹתִ, id. ii. 43, 45; iv. 17, and is found also with a following quiescent ה in חִיּוֹתִ, id. ii. 41. Like קָפְלָה ending in אָשָׁוֹ, are צָבְרָה, id. iv. 32; תָּבְרָה, id. ii. 23; תָּפְקָדָה, id. iv. 19, and in the other forms; וְיִשְׁאַלְתָּהָ, id. v. 27; תָּלַעֲתָהָ, id. v. 22.

§ 54.

Verbs, the first radical of which is a guttural, take in the first person חָחָה instead of a חִירָק, e.g., אָמַלָּא, עָבָדָה. A similar change takes place in the third person feminine, as: אָמַרְתָּ, עָבְרָה. The change of שָׂוֹ and צְרִי to two סְנָלִים, and with gutturals to two סְחָרִים (see § 52), is found in חָחָהָ, I have found, Dan. ii. 25, instead of חָחָהָ. The חָחָה in חָחָהָ, id. iv. 33, is undoubtedly a mistake made by the copyists; it ought to be חָחָהָ with יְהִי, meaning: "I was restored."

§ 55.

The third person plural is alike in both genders; e.g., יָנַפְלָא, Dan. vii. 20; יָנַקְרָא, ibid. 8, "they were plucked up." Both are read by the Masorah יָנַפְלָא, יָנַקְרָא. The פ is found provided (probably by mistake of the transcribers) with צַדֵּק.

§ 56.

The צְרִי in the active participle, singular masculine, when preceding a guttural or the semiguttural ר (§ 6), is changed to חָרְפָּה; e.g., קָלְחָה, "worshipping" D. vi. 17; אָמָרָה, "saying."

§ 57.

The passive participle פְּעִילָה takes ר as a distinction

from the other פְּעִילָה (§ 51), in which the חִירָק takes the place of צְרִי.

§ 58.

The characteristic sign of the *future*, third person, feminine plural, is not פ, as in Hebrew, but נ.

§ 59.

In verbs, the third radical of which is ח, צ or ר, the צ בְּרִיךְ (.), in the imperative as also in the future, is changed to סְמָחָה; e.g., יִסְמַחַת, יִסְמַחַת, וְאֶבְרָהָי. Jerem. x. 11, lacks the נ, and is irregular; a Hebraism.

§ 60.

It is only in the לְ that the infinitive is prefixed with מ; e.g., טַמְבָּלְ, Dan. iii. 2, "to assemble;" שְׁפָרְלָלְ, id. v. 16, "to interpret." In all other forms the infinitive ends in ה preceded by two צַדֵּק.

§ 61.

The suffixes may be annexed to the infinitive, in the same way as to the nouns; e.g., וְאֶקְרָבְהָ, id. vi. 21, "and as his to approach;" i.e. when he was approaching.

§ 62.

Form פְּעִילָה.

PRETERITE.

<i>Masculine.</i>	<i>Feminine.</i>
נְלֻטָּה, I have killed,	} wanting.
תְּלֻטָּה, thou hast killed,	
לְלֻטָּה, he has killed,	

Masculine.

wanting, we have killed,
wanting, ye have killed,
wanting, they have killed. } wanting.

Feminine.

PARTICIPLE.

Active.

sing. **מַטְלָה**, killing,
plur. **מַטְלָןִים**, killing.

Passive.

sing. **לְמַקֵּטָה**, killed,
plur. **לִמְקָטָה**, killed. sing. **לְאַלְמַקֵּטָה**, killed,
plur. **לִאַלְמָקָטָה**, killed.

FUTURE.

sing.	لְמַתֵּהַ, I shall kill, לְמַתֵּהַ, thou wilt kill, לְמַתֵּהַ, he will kill,	wanting, wanting, wanting,
plur.	לְמַתִּיםָּנוּ, we shall kill, לְמַתִּיםָּנוּ, ye will kill, לְמַתִּיםָּנוּ, they will kill,	wanting, wanting, wanting,

IMPERATIVE.

sing.	קָטַל , do kill,	קָטָלִי ,
plur.	קָטָלָנוּ , do kill.	wanting.

INFINITIVE.

קָטַלְתָּ, to kill.

S 63.

This form is commonly called, but incorrectly, פָעֵל; correctly it must be called פָעַל; for the Bibl. Chald. reads in the third person, perfect tense בָרַךְ, בָטַל, בָלַל, קָשַׁל, קָשַׁר; in the active participle, מִבְטַלֵּל, מִבְשַׁרְךָ; in the imperative, קְשַׁרְךָ; in the future, יִפְשֹׁרְךָ, while with

there are found only two instances קבל, Dan. vi. 1; ותקבֵּב, Ezra vii. 17.

§ 64.

In this form as also in the following הַפְעֵל, the participle active is distinguished from the participle passive by the terminal vowel, viz., the former ends in חִיּוֹק and the latter in חָמָת. This distinction, however, takes place only in singular masculine, otherwise they are alike, as even in singular masculine, in verbs ending in one of the gutturals, **ג**, **ב**, **מ**; e.g., מְשֻׁבֶּח, מְהֻנָּר, which may signify both "praising" as well as "praised," and is to be ascertained only by the context.

§ 65.

CONJUGATION OF THE PERFECT VERBAL STEMS.

Form הפעל.

PRETERITE.

Feminine.

הַקְטֵלָה, I have caused to kill, wanting,
הַקְטֵלָתֶךָ, thou hast caused to kill, wanting,
הַקְטֵלָה, he has caused to kill, הַקְטֵלָה, she has caused
to kill,
הַקְטֵלָה, we have caused to kill, wanting,
הַקְטֵלָתֶינוּ, ye have caused to kill, wanting,
הַקְטֵלָה, they have caused to kill, wanting.

PARTICIPLE.

Active.

sing. מְהֻקָּטֵל, causing to kill,
plur. מְהֻקָּטְלִין, causing to kill.

Passive.

sing. מְהֻכָּסֵל, one caused to kill,
plur. מְהֻכָּסִילִין, many caused to kill.

FUTURE.

אַתָּה קָרְבָּא, I shall cause to kill, wanting,
תָּתַקְרֹבָא, thou wilt cause to kill, wanting,
יְתָתַקְרֹבָא, he will cause to kill, לְתָתַקְרֹבָא, she will cause to
kill,
נוּתָתַקְרֹבָא, we shall cause to kill, wanting,
תָּתַקְרֹבָא, ye will cause to kill, wanting,
יְתָתַקְרֹבָא, they will cause to kill, לְתָתַקְרֹבָא, they will cause to
kill.

IMPERATIVE.

sing. הַתַּקְרֹבֶל, do cause to kill, לְתַקְרֹבֶל,
plur. הַתַּקְרֹבָלִי, do cause to kill, wanting.

INFINITIVE.

הַתַּקְרֹבָלָה, to cause to kill.

§ 66.

This form is also found more commonly with חִוֵּיךְ (without י) than with צִוֵּי. The following words are found with the former, in the preterite: חִרְבָּא, חִרְבָּא, חִלְשָׁא, חִלְשָׁא; in the active participle, חִרְבָּא, חִרְבָּא; in the future, חִרְבָּא, חִרְבָּא; in the defective stems. In verbs of perfect roots there is with צִוֵּי only one instance, the imperative, חִשְׁלָמָה: חִשְׁלָמָה, Dan. vii. 22, instead of חִשְׁלָמָה, or חִשְׁלָמָה, is a Hebraism.

§ 67.

The נ as the characteristic sign of this form, is in the participle and future often found applied as well as omitted, as: מְחֻצָּפָה, מְחֻצָּפָה, וְהַשְּׁבָל, מְחֻצָּפָה and בְּדַקָּה, בְּדַקָּה, וְהַשְּׁעָר, וְהַזְּרָעָה, Nehem. xi. 17.

§ 68.

CONJUGATION OF THE PERFECT VERBAL STEMMS.

Form חִתְקָרְבָּל.

<i>Masculine.</i>	<i>Feminine.</i>
חִתְקָרְבָּלִת, I have been killed, wanting,	חִתְקָרְבָּלִת, she has been killed,
חִתְקָרְבָּלָת, thou hast been killed, wanting,	חִתְקָרְבָּלָת, we have been killed, wanting,
חִתְקָרְבָּלָת, he has been killed, חִתְקָרְבָּלָת, ye have been killed, wanting,	חִתְקָרְבָּלָת, they have been killed, wanting.

PARTICIPLE.

sing. מְחֻקָּבָל, one being killed, “	מְחֻקָּבָלִא, “	“
plur. מְחֻקָּבָלִין, many being killed, “	מְחֻקָּבָלִין, “	“

FUTURE.

אַתָּה תָּתַקְרֹבָל, I shall be killed, wanting,
תָּתַקְרֹבָל, thou wilt be killed, wanting,
יְתָתַקְרֹבָל, he will be killed, חִתְקָרְבָּל, she will be killed,
נוּתָתַקְרֹבָל, we shall be killed, wanting,
תָּתַקְרֹבָל, ye will be killed, wanting,
יְתָתַקְרֹבָל, they will be killed, חִתְקָרְבָּל, they will be killed.

IMPERATIVE.

sing. הַחְקָפֵל, be killed,
plur. הַחְקָפָלִי, wanting.

INFINITIVE.

התקטלת, to be killed.

69.

There is only one instance found of the first person singular preterite, and it ends in a guttural, viz. הַתְּכַח; its plural occurs, and has חֲרָחֵץ without י.

स ७०.

The חַדְשָׁה at the first radical in **חַדְשָׁלָה** and **חַדְשָׁלָה** is a slight vowel, i.e., it takes the place of a אַ. The same is the case with the חַדְשָׁה in the participle **אַלְמַנְתָּה**, and in the future **חַדְשָׁלִי**. There are but two instances of this פָּה: **חַדְשָׁרָה** and **חַדְשָׁבָרָה**. Concerning the **חַדְשָׁרָה** and the **חַדְשָׁבָרָה**, see 52.

§ 71.

The future is found with שִׁירְיָה (and in verbs ending in a guttural with מְחַנֵּה, מְחַנְּה), as also with חִירָק without י, קִרְבָּק without ק. The n of this form, like in the Heb., takes its position after the first radical, when a ו; e.g., הַשְׁתַּחֲכָם.

872.

CONJUGATION OF THE PERFECT VERBAL STEM.

Form חפעל

PRETERITE.

<i>Masculine.</i>	<i>Feminine.</i>
הִנֵּלָתָה, I have killed myself,	wanting,
הִנֵּלָתְךָ, thou hast killed thyself,	wanting,
הִנֵּלָתָה, he has killed himself,	הִנֵּלָתָה, she has killed herself,

PARTICIPLE.

sing. מִתְּאַכֵּל, killing oneself, אֲכָלֶה, " " "
 plur. מִתְּאַכְּלִין, killing themselves, אֲכָלָנֶן, " "

FUTURE.

אֲרַקְפֶּל	I shall kill myself,	wanting,
וְתִּרְקְפֶּל	thou shalt kill thyself,	wanting,
וְתִּרְקְפֶּל	he will kill himself,	לִרְקְפֶּל,
וְתִּרְקְפֶּל	we shall kill ourselves,	wanting,
וְתִּרְקְפֶּלְוָיָה	ye will kill yourselves,	wanting,
וְתִּרְקְפֶּלְוִין	they will kill themselves.	וְתִּרְקְפֶּלְוִין.

IMPERATIVE.

חַקְפֵּל, do kill thyself,
חַקְפָּלִי,
חַקְפֵּל, do ye kill yourselves,
חַקְפָּלִי, wanting.

INFINITIVE

התקטלה, to kill oneself

Here also, like in the previous form, the characteristic **n** follows the first radical in case this is a **w**; e.g., **טשנער**.

CHAPTER VI.

QUIESCENT VERBS—VERBS WITH THE FIRST RADICAL
QUIESCENT.

§ 73.

Verbs beginning with the **ב** radical are conjugated like perfect stems whenever, in the inflection, the verb begins with the first radical; *e.g.*, pret. אָזַל, אָכַל, אמר; imp. sing. אָמַר; imp. plur. אָמְרוּ; imp. fem. אָמְרִי. The imp. of אָזַל occurs: אָזֵל, Ezra v. 15.

§ 74.

But whenever, in the inflection, the verbs of this conjugation begin with a preformativ, the **ב**, in the **ל** becomes quiescent, preceded by צְרִי; *e.g.*, צְרִיכָם, צְרִיכָתָם, and in the **ה** it is changed either to יְ or וְ; *e.g.*, יְצִרְעָן, לְצִרְעָה, תְּצִרְעָה, תְּצִרְעָה.

§ 75.

Verbs beginning with the radical **ח** are likewise regularly conjugated whenever, in the inflection, the **ח** occurs, in the **ל** at the beginning of the verb; *e.g.*, רְדֹעַ, גְּנֻעַ, וְרַעַתָּה, and in the **ה** at the beginning of the syllable; *e.g.*, וְהִרְבָּה, וְהִרְבָּה, וְהִרְבָּה. It, however, is omitted in the imper. **ל**; *e.g.*, הַבָּ.

§ 76.

But, wherever, in the inflection, the **ח** is the initial neither of the word nor of the syllable, it commonly

is changed in the **ה** into נִ; *e.g.*, הַזְּבָב, הַזְּבָב, while in the **ל** future such verbs are mostly conjugated like verbs having for their first radical נִ, which Nun, sometimes, takes place actually, and sometimes is assimilated by דָגֶב forte; *e.g.*, אֲנִישׁ, אֲנִישׁ, וְגַשְׁשִׁין, וְגַשְׁשִׁין, תְּכַל, תְּכַל (§ 85).

CHAPTER VII.

VERBS WITH THE SECOND RADICAL QUIESCENT.

§ 77.

Paradigm of the conjugation of verbal stems, with the second radical quiescent, as: יָמַד, to rise.

Form נְדָבָה.

PRETERITE.

Masc.	Fem.
נִמַּד, I rose.	wanting,
נִמְתַּבֵּעַ, thou rodest,	wanting,
נִמַּד, he rose,	נִמְתַּבֵּעַ, she rose,
wanting,	wanting,
wanting,	wanting,
נִמְתַּבֵּעַ, they rose.	wanting.

PARTICIPLE.

Active.	Passive.
sing. נִמְרָא, rising;	יָמַד, risen, wanting,
plur. נִמְרָא (Masorah יָמַדְוּ),	wanting, wanting.

FUTURE.

נִמְרָא, I shall rise,	wanting,
נִמְרָא, thou wilt rise,	wanting,
נִמְרָא, he will rise,	נִמְרָא, she will rise,
נִמְרָא, we shall rise,	wanting,
נִמְרָא, ye will rise,	wanting,
נִמְרָא, they will rise.	נִמְרָא, they will rise.

IMPERATIVE.

sing. יָמַד, rise,
plur. יָמְדוּ, rise.

נִמְרָא, rise,
wanting.

INFINITIVE.

נִמְרָא, to rise.

§ 78.

There occurs of the preterite: נִמְרָא, Dan. iii. 24; נִמְרָא, Ezra v. 13; נִמְרָא, Dan. iii. 10; נִמְרָא, Ezra vi. 12; נִמְרָא, Dan. iv. 30; נִמְרָא, id. iii. 12. The instance of נִמְרָא, preserving the עַדְעַד with the ו, may warrant the extension of the stability of the Aramaic עַדְעַד even to the verbs, so as to provide קְמַתְהִין rather with מְתַחַת than פְּתַחַת, as also to inflect in the הַחֲפָלָה rather הַחֲקָפָתָה than הַחֲקָפָתָה and הַחֲקָפָתָה. נִמְרָא, Dan. ii. 5, is another instance showing the force of the עַדְעַד. So also are punctuated by the Syrian writers: נִמְרָא, קְמַתְהִין, קְמַתְהִין with a Zekofto, which answers to the עַדְעַד.

§ 79.

Of the act. particip. there occurs in the sing. קְמַתְהִין, Dan. ii. 31, and plur. קְמַתְהִין דָּרְזִין id. iii. 3, דָּרְזִין id. id. 31, זָעִינִין id. v. 19, read by the Masorah: גָּזְעִין, קְמַתְהִין: גָּזְעִין, with a Kamez רֹחֶב. The Syrian writes קְמַתְהִין, and reads קְמַתְהִין; it is, however, written קְמַתְהִין, קְמַתְהִין with Yod.

§ 80.

Of the pass. particip. there occurs טַעַם טַעַם, Dan. iii. 29, "cominandment is given." Of פְּצִיל there is as a preterite טַעַם, Ezra v. 17, "has been established," and the irregular טַעַם, Dan. vi. 18, "has been put."

of צְמַר: id. vi. 9. Lud. de Dieu and his followers consider these verbs as belonging to a form of its own, called עֲקָרָא (see § 47). But as there is no instance whatever of such a verbal form as עֲקָרָא in the perfect stems, neither in the Bib. Chal. nor in the purer ancient Aramaic; moreover, as there occurs no other form of the חֲקָלָה with verbs of the second radical quiescent, neither in the Chaldaic nor in the Syriac: the above verbs, therefore, seem to me to represent a special conjugation, peculiar only to imperfect roots, which, as if in order to make them perfect, are provided with a נ preceding the two stem-letters, and read בְּקָרָא, or (as spelled by the Syriac) בְּקָרָם, instead of בְּקָרָה. It is by this tendency of perfecting the radicals, that the Nun or Dagesh may be explained in the words עֲקָרָה, חֲקָרָה, וְקָרָב (§ 76), and in the Hebrew the דְגַשׁ of יְמָם, יְמָן, etc.

CHAPTER VIII.

VERBS WITH THE THIRD RADICAL QUIESCENT.

§ 87.

The third radical quiescent letter is indiscriminately נ as well as מ. Other Chald. dialects have exclusively נ; the Bibl. Chal., however, on account of its Hebr. character, uses commonly the מ.

§ 88.

Form נִל.—Paradigm בָנֵה.

PRETERITE.

<i>Masculine.</i>	<i>Feminine.</i>
בָנָה, I have built,	wanting,
בָנָית, thou hast built,	wanting,
בָנָה, he has built,	בָנָה, she has built,
בָנָה, we have built,	wanting,
wanting,	wanting,
בָנָה, they have built.	wanting.

ARTICIPLE.

<i>Active.</i>	<i>Passive.</i>	<i>Active.</i>	<i>Passive.</i>
sing. בָנָה, building,	בָנָה, built,	בָנָה, building,	בָנָה, wanting,
plur. בָנָין, building,	בָנָין, built,	בָנָה, building,	בָנָה, wanting.

FUTURE.

בְנָה, I shall build,	wanting,
בְנָה, thou wilt build,	wanting,
בְנָה, he will build,	בְנָה, she will build,
בְנָה, we shall build,	wanting,
בְנָה, ye will build,	wanting,
בְנָה, they will build.	wanting.

IMPERATIVE.

sing. בְּנֵ, do build,
plur. בְּנָ, do build,

wanting,
wanting.

INFINITIVE.

בְּנֵא, to build.

§ 89.

Examples of the *preterite*: בְּנֵ, Dan. ii. 16, 49; אָתָה, Ezra v. 3; בְּנֵ, id. v. 11; Dan. vi. 11; vii. 13; בְּנֵה, Dan. iv. 26; v. 19; vi. 4, 15; בְּנֵה, id. iv. 17; בְּנֵה, id. ii. 31 (and the irregular בְּנֵה, id. iv. 19 instead of בְּנֵה); בְּנֵה, id. ii. 26; בְּנֵה, id. iv. 1; בְּנֵה, id. ii. 34; בְּנֵה, id. ii. 35; בְּנֵה, id. v. 10; בְּנֵה, id. iv. 28; בְּנֵה, id. ii. 35; בְּנֵה, id. iv. 19; בְּנֵה, id. v. 19; בְּנֵה, id. ii. 1; בְּנֵה, id. iii. 27; בְּנֵה, id. iii. 24.

Active particip. : בְּנֵה, id. ii. 5; בְּנֵה, id. v. 1; בְּנֵה, id. vi. 12; בְּנֵה, id. ii. 31; קָרָא, id. iii. 4; בְּנֵה, id. v. 19; לְלֵא, id. ii. 29; בְּנֵה, id. 28; צִוֵּן, id. iii. 24; חִזֵּן, id. iii. 27; צִוֵּן, id. v. 9; צִוֵּן, vi. 5; חִזֵּן, v. 23; בְּנֵה, Ezra iv. 12; בְּנֵה, Dan. vii. 19; קָרָא, id. vii. 5; צִוֵּן, id. vii. 3. *Pass. participle* : בְּנֵה, Ezra v. 11; בְּרָא, Dan. ii. 22; חִזֵּן (יְרָא), id. iii. 19; חִזֵּן, id. iii. 22, with שִׁיר instead of שְׁמַח, after the Syriac; סְרִין, id. iii. 25. *Future* : אָתָה, Dan. vii. 16; קָרָא, id. v. 17; יְשִׁיבָה, id. iii. 31; Ezra iv. 22; וְמַטָּא, Dan. iv. 8; וְבָצָה, vi. 8; יְעִירָה, id. vii. 14; אֲצֹחָה, id. vi. 9; אֲפָחָה, id. vi. 18; בְּנֵוֹן, Ezra vi. 7; בְּנֵה, Dan. v. 2; יְקָרָן, id. v. 15. *Imperative* : בְּנֵה, Dan. ii. 4; אָתָה, id. iii. 26; בְּנֵה, Ezra iv. 22. *Infinitive* : בְּנֵה, Dan. v. 8; בְּנֵה, id. ii. 8; אֲצֹחָה, Ezra iv. 14; מְרַטָּא, Dan. iii. 20; מְבָנָה, Ezra v. 2; אֲמִילָה, Dan. ii. 47; לְבָנָה, Ezra v. 2, without מ is irregular.

§ 90.

The inflectional termination in שָׁוֹרֵק of other stems is changed with the verbs of this stem into חֶלֶם at the second radical, viz., instead of שָׁמֵן (קָטָלֵן), שָׁמֵן. So also in the *imper.* and *future*.

§ 91.

The termination of the *participle*, plur., masc., active and passive is צִוֵּין.

§ 92.

The preterite of בְּנֵי, בְּנֵי (v. § 44) forms פְּעִיל (v. § 44) as, בְּנֵי, בְּנֵי, as; בְּנֵי, בְּנֵי, Ezra iv. 18, 23 *; בְּנֵי, Dan. iii. 21.

§ 93.

Form פְּעַל.—Paradigm, צָלֵי, to pray.

PRETERITE.

Masculine.

צָלַל, I have prayed,
צָלַל, thou hast prayed,
צָלַל, he has prayed,
wanting,
wanting,
צָלַל, they have prayed.

Feminine.

} wanting.

PARTICIPLE.

Active.	Passive.	Active.	Passive.
sing. אֲצֹחָה, praying,	wanting, wanting,	אֲצֹחָה, wanting,	אֲצֹחָה, prayed.
plur. אֲצֹחָה, praying,	wanting, wanting,	אֲצֹחָה, wanting,	אֲצֹחָה, wanting.

* It is therefore erroneous to read the annotations of the *lectio marginalis*: בְּנֵי being the preterite, it must be read בְּנֵי as the pass. participle, meaning "which is read." A.

But why not יְקָרָן as the *imperative*? corresponding to "lege! legatur! read!"

FUTURE.

אֶלְאָה, I shall pray,
wanting,
wanting,
אֶלְאָה, we shall pray,
wanting,
אֶלְאָה, they shall pray.

} wanting.

IMPERATIVE.

אֶלְאָה,
wanting,
wanting

§ 94.

Examples of the *preterite*: **מִשֵּׁרְתָּה**, Dan. ii. 24, 49; **רָבִי**, id. ii. 48; **מִשְׁרָתָה**, id. iii. 12; **רָבַי**, Ezra v. 2; **מִשְׁרָתָה**, Dan. iii. 28. Of the *active participle*: **אֶלְאָהָה**, id. vi. 11; **מִשְׁרָתָה**, id. v. 12; **אֶלְאָהָה**, Ezra 17, 10. Of the *pass. participle*: **אֶלְאָהָה**, Dan. vii. 7. Of the *future*: **אֶלְאָהָה**, Dan. ii. 24; **אֶלְאָהָה**, id. ii. 4; **אֶלְאָהָה**, id. iv. 13; **אֶלְאָהָה**, id. iv. 33. Of the *imp.*: **מִשְׁרָתָה**, Ezra vii. 25.

§ 95.

Form of the **הַקְלָל**.—Paradigm **הַגְלִיל**.

PRETERITE.

Masculine.
wanting,
wanting,
הַגְלִיל, he caused to exile,
wanting,
wanting,
הַגְלִיל, they caused to exile.

Feminine.
wanting.

PARTICIPLE.

Active.
מִתְהַגֵּלָה, one causing to exile,
wanting,

wanting,
wanting.

FUTURE.

wanting,
wanting,
וְתַהֲגֵלָה, he will cause to exile,
וְתַהֲגֵלָה, we shall cause to exile,
וְתַהֲגֵלְתָּה, ye will cause to exile,
וְתַהֲגֵלָה, they will cause to exile.

} wanting.

IMPERATIVE.

sing. wanting,
plur. **הַגְלִיל**, do cause to exile,

wanting,
wanting.

INFINITIVE.

הַגְלִיל, to cause to exile.

§ 96.

Examples of the *preterite*: **הַגְלִיל**, Ezra iv. 10; **הַיְחִיר**, Ezra v. 13; **הַצְדִּיר**, id. v. 20; **הַיְחִיר**, id. v. 3. Of the *active participle*: **מִתְהַגֵּלָה**, **מִתְהַגֵּתָה**, **מִתְהַגֵּתָה**, id. ii. 21; **מִתְהַגָּדָה**, id. ii. 23; **מִתְהַגָּדָה**, id. vi. 11. Of the *future*: **יְתַהֲגֵלָה**, id. v. 12; **יְתַהֲגֵלָה**, Ezra vi. 11; **יְתַהֲגֵלָה**, Dan. ii. 7; **יְתַהֲגֵלָה**, id. ii. 6; **יְתַהֲגֵלָה**, id. vii. 26. Of the *imperative*: **הַתְּהַגֵּל**, id. ii. 6. Of the *infinitive*: **לְתַהֲגֵל**, id. ii. 10; **לְתַהֲגֵל**, id. vi. 9; **לְתַהֲגֵל**, id. v. 2. **וְתַהֲגֵל** has incorrectly **שָׁרָךְ** in some modern, but **וְתַהֲגֵל** in the older and more correct editions; so in that of Mantua (**שְׁמַחַת**); in the Rabbinical Bible, Venice, 1517; in the Bibles of Sancino, 1488, and of Brescia, 1494.

§ 97.

Form of the **הַחֲפָעַל**.—Paradigm.

PRETERITE.

Masculine.

wanting,
wanting,
בָּנָה, he was built,
wanting,
wanting,
wanting.

Feminine.

} wanting.
.

PARTICIPLE.

אֶבְנָה, one being built,
wanting,

wanting,
wanting.

FUTURE.

wanting,
wanting,
בָּנָה, he will be built,
wanting,
תִּבְנָה, ye will be built,
wanting.

wanting,
wanting,
אֶבְנָה, she will be built,
wanting,
wanting,
wanting.

§ 98.

Examples of the *preterite*: **הַחֲפָעַל**, Dan. iii. 19. Of the *participle*: **מְבָנֵנוּ**, Ezra v. 8. Of the *future*: **וְיִבְנֶה**, Dan. iii. 6; **וְיִבְנֶנוּ**, Ezra v. 15; **אֶבְנָה**, id. iv. 13; **וְיִקְרֹב**, Dan. v. 12; **וְיִחְרֹטְנִי**, id. iii. 15, the last incorrectly with **שׁוֹרֵךְ** instead of **שׁוֹרֵךְ**.

§ 99.

Form of the **הַחֲנָבָעַל**.—Paradigm.

PRETERITE.

Masculine.

wanting,
wanting,
חָנַבְתִּי, he prophesied,
wanting,
wanting,
wanting.

Feminine.

} wanting.

PARTICIPLE.

sing. wanting,
plur. **חָנַבְוּ**, prophesying.

} wanting.

FUTURE.

wanting,
wanting,
חָנַבְתִּי, he will prophesy,
wanting,
wanting,
חָנַבְנָה, she will prophesy,
wanting,
wanting,
חָנַבְנָה, they will prophesy. wanting.

§ 100.

Examples of the *preterite*: **חָנַבְתִּי**; Ezra v. 1; **חָנַבְנָה**, Dan. iii. 19. Of the *participle*: **מְחָנָבָרָן**, id. v. 6. Of the *future*: **וְחָנַבְתִּי**, id. iii. 29; **וְחָנַבְנָה**, id. ii. 9; **וְחָנַבְנָה**, id. vii. 28; **וְחָנַבְנָה**, id. v. 10. There occurs **וְ** instead of **Yod** in the participle fem. **אֶחָנָבָה**, which, however, is a Hebraism.

CHAPTER IX.

VERBS OF WEAK ROOTS.

§ 101.

Verbs beginning with Nun, נ, retain the same sometimes, and are conjugated like the perfect verbs. So נִתְבַּחֲרָה, נִתְבַּחֲרָה, Ezra vii. 20; נִתְבַּחֲרָה, id. iv. 13; נִתְבַּחֲרָה, a participle in the constructus, id. iv. 15; נִתְבַּחֲרָה, infinitive in the constructus, id. iv. 22; נִתְבַּחֲרָה, id. iv. 13; נִתְבַּחֲרָה, Dan. vi. 24; נִתְבַּחֲרָה, id. v. 2; חִנְמַתְבֵּרָה, id. v. 3. Sometimes the Nun is omitted like in the Hebrew, e.g., יְמַנְּגַתְבֵּרָה, id. iv. 14; לְיַעַלְתֵּרָה, id. iii. 16; לְקַפְּלֵתְבֵּרָה, id. ib. 5; וַיַּעֲשֵׂרָה, id. 16, 22; וַיַּעֲשֵׂרָה, id. 16, 22; וַיַּעֲשֵׂרָה, id. ib. 28; תַּהַרְתָּה from תַּהַרְתָּה, descend, in the עלְלָה, properly, to place in a low position, hence, to put down, to prostrate, Ezra vi. 5; תַּהַרְתָּה, passive participle, id. vi. 1; וְתַהֲרֵרָה, Dan. vi. 11; אֶתְבָּשָׁה, Ezra v. 15, both last imperatives. The form תַּהֲרֵרָה, id. 16, the נ with שׁתָּה, is of the root תַּהֲרָה, equivalent to תַּהֲרָה.

§ 102.

The second radical wanting in stems, called *geminatae*, is substituted by a וָד in the first root-letter when preceded by a preformative, e.g., in the נִתְבַּחֲרָה; תַּהֲרֵרָה (preterit 3d person fem.) instead of תַּהֲרָה, Dan. ii. 34; וְתַהֲרֵרָה, id. vi. 25; וְתַהֲרֵרָה, id. ii. 40; וְתַהֲרֵרָה, id. vii. 7; וְתַהֲרֵרָה, id. ii. 40; וְתַהֲרֵרָה, id. vii. 23. Sometimes the wanting letter is substituted by נ (Nun), e.g., הַנִּצְבֵּאָה, fr. נִצְבַּא enter, id. ii. 25; נִצְבֵּאָה, id. iv. 3. The above וָד is left out in תַּהֲרֵרָה, infin. נִ of תַּהֲרָה, Dan. iv. 24, and in אֶתְבָּשָׁה, act. partic.

in תַּהֲרֵרָה of תַּהֲרָה, id. v. 19.* It is found also compensated by the change of the preceding vowel in עִירָה, future נִלְבַּחֲרָה of רִיבְבָּה, id. ii. 40, and in עִירְבָּה, imperative נִלְבַּחֲרָה of נִלְבַּחֲרָה, id. ii. 24. In תַּהֲרֵרָה, infinitive נִלְבַּחֲרָה of the same verb, id. v. 7, the תַּהֲרֵרָה is changed into נִלְבַּחֲרָה by reason of the following guttural with a צָבָב, like in the Hebrew. The following are instances of geminate verbs inflected like perfect verbs: גַּזְבָּה, active participle of the נִלְבַּחֲרָה, id. ii. 40, and נִלְבַּחֲרָה, future of the נִלְבַּחֲרָה, id. iv. 9.

§ 103.

But in the inflections of the *geminate* verbs, where the first radical is preceded by no preformative, and, consequently inapt of accepting the דְּגָשׁ forte, the compensative דְּגָשׁ is placed in the third radical, e.g., גַּזְבָּה, Dan. iv. 11; גַּזְבָּה, id. vi. 19. So also in נִלְבַּחֲרָה, “he entered,” id. ii. 16, the תַּהֲרֵרָה is showing the נ to have a דְּגָשׁ, if not prevented by its position at the end of the word. So also are the words, written: עַלְלִין, id. v. 8, and עַלְלָה, id. ib. 10, read by the *lectio marginalis*, for the same reason, עַלְלִין. The צָבָב in צָבָב, though followed by דְּגָשׁ forte, is a long one, such as would be in צָבָבִין, corresponding to אֶתְבָּשָׁה (§ 3). The word צָבָב, id. ii. 35, is inflected in accordance with the quiescent תְּ.

§ 104.

An instance of the quadriliteral after the Hebrew, is the word סְמִינְשָׁה (§ 81).

* In the edition before me (Berlin, 1866, revised by M. Letteris) it reads נִלְבַּחֲרָה, the וָd compensated by the change of the preceding vowel.

CHAPTER X.

ANOMALIES IN THE CONJUGATIONS OF SOME VERBS.

§ 105.

לָאֵלֶךְ and לָלַכְתָּ, to go. The former is used only in the בְּ, and then only in the *preterite*, Dan. ii. 17; Ezra iv. 22; id. v. 8, and *imperative*, which reads לָאֵלֶךְ, id. v. 15. Of the latter, there is the participle of לָלַכְתָּ, לָלַכְתָּ, Dan. iv. 26; לָלַכְתָּ, id. iii. 25 and iv. 34. The last word shows a transposition of the vowels. לָלַכְתָּ in the בְּ shows an abbreviation by omitting the בְּ, as לָלַכְתָּ instead of לָלַכְתָּ, לָלַכְתָּ instead of לָלַכְתָּ, Ezra v. 5; vi. 5; vii. 13. Some writers suggest a verbal stem לָלַכְתָּ as a root for לָלַכְתָּ and לָלַכְתָּ; but if such be the case, then the future ought to be לָלַכְתָּ with הָ. The suggestion may possibly refer to the γαρ of מִתְחַדֵּךְ, Ezra vii. 13, likewise סְמַךְ from קָם. But even the claim of the γαρ to this place is very doubtful; for in the editions of 1488, 1449 and 1517, the הָ of מִתְחַדֵּךְ is provided not with γαρ but with חַדְךְ. In פָּרָא, Ezra vi. 5, the הָ is properly furnished with חַדְךְ; while the γαρ at the same words, id. v. 5 and vii. 13, is occasioned merely by the pauses made at these words.

§ 106.

אָלַכְתָּ, Dan. ii. 5 and 8, is probably an equivalent to תָּלַכְתָּ, she went (s. Grammar of the Babyl. Talm. idiom, § 67).

§ 107.

יָנַבְתָּ, to give, lacks the *infinitive* and *future*; they are, however, substituted by the verb תַּנְבֵּה (v. § 101).

§ 108.

יָכַל, to be able, forms regularly יָכַל, יָכַל (v. § 76), but יָכַל, Dan. ii. 10, is exceptionally according to the Hebrew.

§ 109.

In the word כְּנַעֲנָה, Ezra, often, being of the root אָנָה, the נָ as the last radical, is apocopated (s. Grammar of the Bab. Talm. idiom, § 7).

§ 110.

The future tense of the verb אָנָה, to be, occurs sometimes improperly with הָ instead of the preformative Yod, e.g., אָנָה, Dan. ii. 20; Ezra iv. 13; גָּזָה, Dan. ii. 43; לְהָרֹן, id. v. 17. By this הָ the future takes for the most part the meaning of the *optative* or *imperative*. Such a הָ is commonly used in the Arabic and also in the Talmudical idiom.

CHAPTER XI.

VERBAL SUFFIXES.

§ 111.

Paradigm of the verbal or objective suffixes: **נָשַׂר**, he has kept.

נָשְׂרִי, he has kept me,

נָשְׂרִךְ, he has kept thee,

נָשְׂרֵה, he has kept him; **נָשְׂרֵת**, he has kept her,

נָשְׂרֵא, he has kept us,

נָשְׂרָכֶן, he has kept ye, you.

As for the third pers. plur. there is in the Bibl. Chald. made no use of the pronominal suffix, but of the independent pronoun **הֵמֹו**, **הֵמֹת**, **הֵמֹתָה**, Ezra iv. 10; **וְלֹא בָּטַלְוָה** **הֵמֹו**, id. v. 5, or **וְלֹא בָּטַלְוָה**, as **הֵמֹו**, Dan. ii. 34; **וְגַם אֵת הֵמֹו וְיַחֲא**, id. ib. 35.

§ 112.

In the *future* an epenthetic Nun (ן) is sometimes found inserted between the verb and its suffix, e.g., **וְתִבְנֵה**, Dan. ii. 11; **וְיַקְרֵב**, id. iv. 22; **וְיַרְחֵלֵן**, id. ib. 2; **וְיִרְצְּבֵן**, id. iii. 15: **וְתִדְרְשֵׁה** **וְתִדְקְּעֵה**, id. vii. 23; **וְהִזְרְגֵּנָה**, id. v. 17.

§ 113.

The termination **ה-** of the *infinitive*, when with a suffix, is changed to **וְת-**, e.g., **לְשִׁיבְנֵה**, Dan. vi. 21; **לְהַצְלֵחֵה**, id. v. 15; **לְהַקְרֵבֵה**, id. vi. 4. With a suffix of the first person the infinitive takes the epenthetic Nun (ן), e.g., **לְהַזְרְגֵּנִי**, id. ii. 26.

§ 114.

The verbal inflections ending in **וְ** take as a suffix of the third pers. masc., e.g., **תִּקְרְבֵּו**, they brought him, Dan. vii. 13, from the *preterite*: **תִּקְרְבֵּו**. The same is the case with the nouns, as **אָבָו** from **אָבָּא**. The verbal inflections ending in **וְ-** take also the suffix **וְ**, e.g., **בָּנְו**, Ezra v. 11, from **בָּנָה** preterite. It, however, is changed to **וְיָ** when annexed to a verbal inflection ending in **וְ-** or **אָ-**, e.g., **בָּזְבִּיאָה**, as he desires it, Dan. iv. 32; **לְפִזְנֵה**, to heat it, id. iii. 19, from the *infinitives* **אָפִיזֵּב**, **אָפִיזֵּא**, resp. to will, to heat.

CHAPTER XII.

NUMBERS.

§ 115.

The *cardinal numbers* of the Bibl. Chald. are as follows:

<i>Masc.</i>	<i>Fem.</i>
1 טו,	טוֹא or טוֹהָ;
2 wanting,*	טְרִפָּן,
3 תְּלִתָּה and אַתְּלִתָּה,	תְּלִיטָה,
4 אַרְבָּעָה,	אַרְבָּעָה
5 wanting,	wanting,
6 wanting,	טוֹ, Dan. iii. 1 and טוֹ, Ezra vi. 15,
7 שְׁבִשָּׁה,	wanting,
8 wanting,	wanting,
9 wanting,	wanting,
10 עַשְׂרָה,	עַשְׂרָה
11 wanting,	wanting.
12 תְּרֵי צְפָר,	
wanting till	
20 עֲשִׂירִין,	
30 תְּלִתְרִין,	
wanting till	
60 שְׁבִשְׁרִין,	
wanting till	
100 אֶלְקָנָה,	
1000 אֶלְקָנָה,	

* The number 2 masc. is probably קְרִירִין, according to the fem. קְרִירִין and to טְרִפָּר עֲשָׂרָה, 12, of which the Nun is omitted, as these two words are contracted into one.

<i>Masc.</i>	<i>Fem.</i>
רְבָּנוֹן, plur., רְבָּנוֹן, lectio marg.	רְבָּנוֹן, plur., רְבָּנוֹן, lectio marg.
1,000,000 אַלְמָנָה, lectio marg.	אַלְמָנָה, lectio marg.
100,000,000 רְבָּכָן, lectio marg.	רְבָּכָן, lectio marg.

There occurs תְּלִתְחֹזֶן, Dan. iii. 23, with a suffix. Some of the old Grammarians read the second ח with a *forte*. See מְנֻחָה שֵׁי.

§ 116.

The following are *ordinal numbers*:

<i>Masculine.</i>	<i>Plur.</i>
Sing.	
the first, קְרִימִי (§ 28),	קְרִימִיא,
the second, wanting,	
the third, תְּלִיקִי,	
the fourth, רְבִיעִי,	
emphatical, רְבִיעִיא, Dan. iii. 25,	
lectio marg.	{ רְבִיעִיאָה

<i>Feminine.</i>	<i>Plur.</i>
Sing.	
the first, emphatical קְרִימִיאָה,	קְרִימִיאָה,
the second, קְנִינִית, Dan. vii. 5,	{ קְנִינִית
the third, תְּלִיקִתָּה, id. ii. 39,	wanting.
the fourth, רְבִיעִיאָה, lectio marg., id. ii. 40; vii. 23.	
emph. רְבִיעִיאָה.	

§ 117.

The words אַלְמָנָה, Dan. v. 16, 29, and תְּלִתְחֹזֶן, id. v. 7,

are appellations of a certain rank or dignity, especially military.*

§ 118.

שְׁבַע, Dan. iii. 19, signifies seven times as much, sevenfold. Completely it should be **שְׁבַע שְׁבַע**, for one, seven, like in other Aramaic dialects, **אֶל**, for one, two, *i.e.*, twice as much.

* Equivalent to the Hebrew **שָׁבֵעַ**, **שָׁבֵעַ**, captain, leader, Exod. xiv. 7; xv. 4; Yarchi takes **שָׁבֵעַ** for a fractional number, and interprets **שָׁבֵעַ** **שְׁבַע**, he shall rule over the third part of the kingdom.

CHAPTER XIII.

ADVERBS.

§ 119.

The adverbs in the Bibl. Chal. have no special termination, and there occurs only one instance, **מִגְנָה**, Dan. ii. 7, showing a trace of a peculiar termination, similar to that of the Hebrew **מִתְמִימָה**.

§ 120.

Adverbs probably original, are:

1. **אֲזַנָּה** and **אֲזַנָּה**, then, soon after, hereupon, soon.
2. **לֹא**, not, preceding the *future*, which then takes the meaning of the *imperative*, Dan. ii. 24; iv. 16; v. 10.
3. **אֲלֹא**, Dan. ii. 31; iv. 7, 10; vii. 8, and
אֲלֹא, Dan. vii. 6 (occurring seven times), from which is derived the rabbinical **הָנִי**, behold ! lo !
4. **כֹּה**, here.
5. **אֲלֹא**, no, not.
6. **שָׁוֹد**, more, yet, Dan. iv. 28.
7. **שְׁפָחָה**, there, Ezra v. 17; vi. 12; **שְׁפָחָה** **מִן**, from there. Gesenius takes, incorrectly, this **מִן** as the localis (like the Hebr. **מִן**).

§ 121.

Adverbs derived from other parts of words by additional syllables or without, are :

1. **אֲזַרְזַרְזָה**, Ezra vii. 23, of uncertain meaning ; possibly : diligently, eagerly.*

* I think it to be of Pers. origin, compound of **از** which means: *of, from, by reason, —* **در**, meaning: *in, its own, in itself.* (Locat.) and **ز**, meaning *to, till*

2. אִישׁוֹ, there is, are, from אִישׁ = אִישׁ, a being, a person (like the Hebr. שׁ from שׁא). It is probably the abbreviated plural of אִישׁוֹן (like the Hebr. אָנָּיְן of אָנָּדָן), as in fact it forms with the suffixes, like the nouns in plural, אִישׁוֹתִי, אִישׁוֹתִים, אִישׁוֹתִים. אִישׁ, is to be taken, properly, neither as an adverb, nor as any other part of words, but as a complete sentence, a circumstance which shows the great antiquity of this word. The meaning of אִישׁ with suffixes, therefore, is not merely, there is, but, I am, thou art, he is, etc. Thus בְּלֵךְ הַאֲיָתָה קָדְשָׁה, Dan. ii. 26, is to be translated, art thou able? לא אִישׁוֹתָךְ בְּלֵךְ, id. iii. 18, we are not worshipping; אִישׁוֹתָךְ עֲתָדִין, id. iii. 15, are ye ready? אִישׁוֹתָךְ רְכִיבָה, id. iii. 17, is our God able? (see § 119).

3. בְּסִרְבָּא, Ezra vi. 12 a. o., speedily, fast.*
 4. בַּתְּרִירָא, constantly. Therefrom the Rabbinical בְּדִירָא,
 according to Gesenius from בָּרָא, tarry, last; accord-
 ing to Rabbi Abraham Lattes from בָּדֵר, return,
 viz. in a periodical way, as in Dan. vi. 17, 21, in
 regard to the periodical, and not constant, daily
 prayers.

5. אָלֹהֶה, equivalent to the Hebrew אֲלֹהֶה, signifying an interrogation.

6. אַתָּה חָזֶק, Dan. iii. 14, is it true, that . . . ?

7. **כַּאֲשֶׁר** (כדי), like, as.

(Temp.) = از در تا : at this very time, on the spot. So also is: اوز زه : for its own sake, an abbreviation of this compound in the Turkish language. (See Fuad-Essefai's Osm. Gram., Ch. V., Sect. 2d.

* Probably of Pers. origin; comp. **Առածճ** (*Araṣṭras*, Diod. S. ii. 83), a name of the god Behram in the shape of a horse, as this animal is called in the Zend, Asp, or Asph. But, Asa: horse is the Sanskrit name which means originally, *speed, swiftness*. See M. Müller, *Science of Language*.

8. **וְ** **בָּרוּךְ** and **כִּי** (from **כִּדְן**), so, thus.
 9. **בְּתוּךְ**, Dan. ii., together, at once.
 10. **כֹּהוּ**, Dan. iii. 33, how ! how very ! how much !
 11. **כַּנְפָא** (v. § 104), as we shall say, namely, as follows.
 12. **כְּעֵנָה**, **כְּצֵן**, Ezra iv. 10, 11 ; vii. 12, and **כְּתֵת**, id. iv. 17 (**כְּתֵת**), now, presently. **כְּעֵנָה** and **כְּצֵן** are applied in introducing a sentence, likewise, "and now," in English.*
 13. **לְעוֹלָמִין** and **אֶלְעוֹלָמִים**, Dan. ii. 44, for ever, in eternity.
 14. **אֲמָנוֹת**, Dan. v. 9 ; vi. 15, 24 ; vii. 28, many, very, exceedingly.

8 122.

Adverbs composed of two or more words:
אַתָּה דְּנֵה, Dan. ii. 29, 46, and בְּאַחֲרֵךְ, Dan. vii. 6, 7,
after this, after which.

כָּל־קְבֻּל דָנָה. Dan. ii. 12, 24, and

לקבָל רֵהה, according to that, in consequence of that, therefore, likewise.

¹⁷ Ezra v. 16, since that time.

מן רציב, Dan. ii. 8, and

בְּשָׁמָן, Dan. ii. 47, in truth, in certainty.

מן קדמת דנה, Dan. vi. 11, and

מִקְרָםֶת **זֶה**, Ezra v. 11, before this time, years ago.

עד אחרין, Dan. iv. 5, at last.

עד כה, Dan. vii. 28, hitherto

עד פין, Ezra v. 16, until no

{ עד צלמה } Dan will 8 and

וְעַד עֹלָם עַל-צִיָּה Dan. vii. 8, and
זֶה עַל-צִיָּה וְעַד עַל-מָאָה Dan. ii. 20, for ever, in eternity.

* From **רָנוֹת**, time, like the Hebr. **רַעַם**, which is also applied as an adverb. **רָנוֹת** **בְּ**, Hos. xiii. 18.

CHAPTER XIV.

PREPOSITIONS.

§ 123.

- The prepositions in the Bibl. Chald. are as follows:
- בְּ As a prefix, having the same signification as in Heb.
 - בַּ signifying, the same, as in Heb., but mostly the *accusative*, e.g., בָּלֶךְ אֶל רֹאשׁ, Dan. ii. 48, the king elevated Daniel.
 - אַחֲרֵי, Dan. ii. 29, with suffixes; בְּחִרְיוֹן, id. vii. 24, and בְּאַחֲרֵי, id. vii. 6 and 7 (בְּאַחֲרֵי = בְּמִקְוּם) with suffixes: בְּחִדְשָׁה, id. ii. 39, after.
 - בּוּנָה, id. vii. 5, with suffixes, בְּגִיאָה, id. vii. 8, between.
 - בְּרַדְלָאָבָּא, id. ii. 34, without.
 - בְּנִיה,* by, close to; בְּנִיהָ, Ezra iv. 12, from thy neighborhood, i.e., from thee, like the Hebr. בְּנִיהָ.
 - לְבָדָד, Dan. vii. 25, towards, at the side.
 - מִן, from, with suffixes מִנְחָה, מִינָה, מִקְרָון, מִגְנָה, מִגְנָה, Ezra iv. 18; on, id. ib. 11, 17; with the suffixes of the plural nouns צְלִילָה, צְלִילָה, צְלִילָה, צְלִילָה, Ezra vii. 24.
 - עַלְפָאָה, Dan. vi. 8, superior to.

* Contr. of בְּאַחֲרֵי from בְּאַחֲרֵי, connection.

- בְּ, with, by, next, Dan. ii. 11; in (in regard to time), id. iii. 33; iv. 31; vii. 2.
- לְקַבְּלָה, קַבְּלָה, opposite, before, in the presence, Dan. 3; v. 1, 5; in consequence, accordingly, id. v. 10; Ezra vi. 13, with suffix לְקַבְּלָה.
- בְּקַדְשָׁה, קַדְשָׁה, before, in the presence, with suff. קַדְשָׁה, קַדְשָׁה (Dan. v. 23, is irregular), קַדְשָׁה, קַדְשָׁה.
- מִקְדָּשָׁה, מִקְדָּשָׁה, from before, Dan. ii. 15; vi. 27; Ezra vii. 14, with suff. מִקְדָּשָׁה, מִקְדָּשָׁה, etc.
- מִתְחַזְּקָה, מִתְחַזְּקָה, beneath, under, Dan. vii. 26; with suff. מִתְחַזְּקָה, Dan. iv. 9, 18.
- מִתְחַזְּקָה, מִתְחַזְּקָה, Jer. x. 11, from under; with the suff. מִתְחַזְּקָה, Dan. iv. 11, as if from מִתְחַזְּקָה.

CHAPTER XV.

CONJUNCTIONS.

§ 124.

The conjunctions are as follows:

בַּם, but, though, surely, Dan. ii. 28; iv. 12, 20; v. 17; Ezra v. 13. Probably from the Rabb. בְּרִי or בְּרִיא, meaning: certainly (ברור), like the Latin conjunction *verum*, yet, but, from *verus*. Like בָּאֵת of the Mishna, meaning: yet, when following אֵת.

כִּי, that, as [because; used in the same way as are אֲשֶׁר and כִּי in the Hebr.]. Also in relation to a sentence].

כִּי־קְבָּל, because of that, for this cause, for reason of that. The word קְבָּל is here of no special meaning, and seems to be originally one word, forming like the Rabbini. קְלָאָפָּה [from קָלָאָפָּה, קְלָאָפָּה, in presence of all that, considering that]. קְבָּל seems to be the origin of קְלִיעָפָּה in Eccles.

(**כִּי**, Dan. ii. 43, even as (כִּי), in the same way as.)

כִּי־זֶה, after that, therefrom, Dan. iv. 23; Ezra iv. 23 and v. 12.

עַל־דְּבָרָתְךָ, that, in order to, to the end, Dan. ii. 30 דְּבָרָתְךָ, Dan. iv. 14, has its origin in the ancient use of changing the end-consonant into the initial of the following word when both consonants are of the same nature. (See Proleg. § 198.)

כִּי, if, when. **כִּי־הַנְּאִירִיכָו שְׂרִידָו**. Dan. iii. 15, has been considered by some to be the Hebr. חַנּוּ, behold!

But this is wrong; for in the Aram. it never has this meaning, and the sentence is to be translated, Now, if ye be ready, etc. (well!), but if not, etc. . . . A similar ellipsis is found in Exod. xxxii. 32. חַנּוּ אֱלֹהָנוּ, etc., ib. ib. 17, must be translated: . . . “If the God whom we worship be able to deliver us, He will deliver us from the burning, fiery furnace, and from thy hand.” The king having said, who is that God that shall deliver you out of my hand? they, considering the respect due to him, did not contradict directly, but deferentially answered: If He will be able, He will deliver us; but even if, as thou sayest, He be not able to do it, know, that still we shall not worship the golden image. In חַנּוּ תְּחַזֵּה אֶרְכָּה, Dan. iv. 24, חַנּוּ is not altering its meaning, but it must be taken with an ellipsis, thus: If (thou wilt) that there be a lengthening of thy tranquillity.—חַנּוּ . . . חַנּוּ, Ezra vii. 26, whether so . . . or so . . .

לֹא, a) except, unless, only if, Dan. ii. 11, 30; iii. 23; vi. 6, 8, 13; Ezra v. 12 (from חַנּוּ לֹא instead of חַנּוּ, Lat. *nisi*, instead of, *si non*); b) therefore, consequently (לְבָן), Dan. ii. 6, 9; iv. 24.*

וְאַז, id. vi. 22; Ezra v. 10; vi. 5, and also.

וְרָא, Ezra iv. 22, and דְּרָאָמָה, id. vii. 23; that not, unless, like the Talm. וְרָאָמָה, and the Hebr. לְפָה and פָּה. עַל־לְפָה, why?

* The passages quoted in b) admit just as well the signification given in a).

CHAPTER XVI.

INTERJECTIONS.

§ 125.

הִנֵּה, Dan. iii. 25, and הָאֵ in הָאֵ בְּדַרְךָ (§ 23), may be considered to be interjections, meaning, lo ! see ! behold !

G R A M M A R

OF THE

CHALDAIC IDIOM

OF THE

BABYLONICAL TALMUD.

CHAPTER I.

INTRODUCTORY REMARKS.

§ 1.

The language in which the Babylonical Talmud was written is called the *Babylonical-Talmudical idiom*, and forms a dialect of the Aramaic or Chaldaic language.

§ 2.

The Babylonical Talmud, though very large in volume, maintains in its language grammatical unity and harmony. Its language is characterized as the "*Talmudical dialect*," from which, however, the dialect of the following parts in the Talmud is more or less different:

a) A great number of passages in the Mishna and Baraitha, as also such sentences as belong to Palestinian authors (R. Yochanan, R. Amea, R. Ashe), which are abundantly scattered in these parts of the Talmud. They are not Aramaic, but Hebrew of a later period, the so-called *חכמים חזון*, Rabbinical dialect.

b) Sentences belonging to Palestinian sages; they are nearer to the Targum dialect.

c) Some pieces of notarial style, as honorary instruments, mercantile contracts, etc., being also more of the Targum dialect.

d) The tract of Nedarim, which differs somewhat in its dialect from that of the Bab. Talmud, as has been noticed already by Rabenu Asher in his commentary

to Nedarim, p. 2), saying אֲלֹא שְׁלַשָׁן מִדְרִים מִשׁוּנִיה, only that the language of Nedarim is different (from the common Talm. dialect). So also is the tract of Nazir distinguished by its use of some of the phraseology peculiar to Nedarim. The linguistic peculiarities of both tracts pertain to the Palestinian dialect (see §§ 38, 47, 48).

§ 3.

As to its wording the Talm. dialect uses, besides the Hebrew, also words of many other languages, as Greek, Latin, Persian, Syriac, Arabic, etc. Concerning the different Talm. dictionaries, there are given some useful notices by Moses Landau in his preface to the *מעריכת תלמוד*. As to the originally Persian words in the Talmud, see Adrian Reland, *dissert. miscellan.*, t. II., diss. ix., and an extract thereof in the *בכורי חרים*, Jahrgang 587, p. 76-79.*

§ 4.

The Talmud consists of records and discussions, relating partly to the doctrines of the different schools (academies) in regard to ritual statutes, civil and moral laws, and partly to matter of popular nature, having the social and political life as the subject of consideration.

§ 5.

In the doctrinal parts of the Talmud a great number of Hebrew words, as also many technical terms and designations peculiar to the nature of this matter, are applied, and expressions originally Greek, as found in the Mishnah, are profusely employed. In the sections

* And of later date: T. Perle's *Etymologische Studien*.

relating to popular matter, however, a great variety of exclusive Talm. words, as also Persian and Chaldaic expressions are abundantly prevailing.

§ 6.

In relation to its grammar the Talmudical dialect is particularly characterized by its disposition towards an utmost *contraction of words*, and this peculiarity is the ground on which the following rules and regulations are founded:

7.

1) The terminal consonant is generally, and, when a Nun (נ), almost always omitted, e.g., אַמְרֵין for אַמְרִין, saying, partic. plur.; בְּנֵי for בְּנִין (בְּנִין), wherefrom? בְּנֵי? for בְּנֵי, in the house of . . . (Germ. bei); תְּבוּאָה, אַמְרָה, תְּבוּאָה, I shall, thou wilt, he will say, for תְּבוּאָה, אַמְרָה; נִיסְרָה, קִרְבָּה, וְזֶה for וְזֶה, small; תְּחִילָה for תְּחִילָה (§ 97). There is in the Bibl. Chald. but one instance of such an apocope, viz., the word אַזְפָּדָה, Ezra, often.

§ 8.

Apocopated words change either the אַשְׁר into a vowel, e.g., תִּקְיַח instead of תִּקְיָחוּ, she will stand, i.e., the question will stand undecided; or the vowel into a diphthong *, e.g., הָנָאִי instead of הָנָה, I was; or, lastly, the שָׁרָא into a diphthong, e.g., מִכְלָנָה for אַמְרִיבָה, from you; מִכְלָנָה for מִכְלָנוּ, from them.

§ 9.

The suffixes יְ and יָ are often omitted. The first with verbs, the latter with verbs as well as nouns, e.g.,

* See my *Prolegomini* and my Hebrew grammar, §§ 17, 61. A.

אָרֶךְ for אָרֶךְ, my master, teacher, lord; נִגְבַּנְיָה for נִגְבַּנְיָה,* he robbed me (Nedarim 62.); אָמְרוּ for אָמְרוּ, they said, with the vowel ו transposed. In the Syriac the suffixes ו and י are mute. The omission of the suffix י is found more frequently in the Palest. Talm. dialect; thus R. Yochanan says: אֵלֹא נִקְשַׁתָּה בַּיָּד פָּנָי לְיָד מִן (Chag. 15.); If I had taken hold of him with my hand, who could wrest him from me? instead of מִנְיָא בַּיָּדָי.**

§ 10.

The vowel ו omitted at the end of a verb takes its place before the last consonant as in אָמַר (s. § 9).

§ 11.

2) Many of the monosyllabical particles are joined either to the following or to the preceding word, e.g., ו, a particle which in the Talm. dialect is never used separately (s. § 25); יי, when, if, in אִירְיוֹא, if thou wilt say; אֲבָקְזִתָּה, if thou desirest, if thou requirest; הָא, behold, yet, but yet, as הַכְּתוּב, yet, there is written; אָרֶךְ, yet, he said; קָאָפֵר, he stands saying (sta dicendo), he says; הָוָא, he; הָוָא, she, in וְ, וְ, who is? הָלְכָה, to us, in הָלְכָה, wherefrom is that (known) to us? where is this derived from? So also the dissyllable, הָעַ, these, in הָעַ instead of מִן הָעַ, wherefrom are these things derived?

§ 12.

3) The guttural ה is often elided, e.g., דְּלִי for דְּלִי, he

* S. § 92 A.

** In the Talmud edition before me in the quoted passage, טָאָן is found instead of טָן, which possibly may be justified by the transposition of the נ, similar to אָמְרוּ mentioned above.

set (s. רַשִּׁיר, Genes. xxx. 38); זָרָא for זָרִירָא, the Little (surname of a Rabbi of small stature); מַבְּרָא for מַבְּרָא, ford, ferry; טָאָן for טָאָן, burden; הָאָרְקָנָא for הָאָרְקָנָא, this time, at present; אָמָתָה for אָמָתָה הָא, at this moment, hour.

At the beginning of a word the ע is often changed into א (§§ 21, 22). The ה also is sometimes elided, as קָאָן for קָאָן, we; תָּקָאָן for תָּקָאָן, and חָוָתָרָי for חָוָתָרָי, under. So are אִירְיוֹא and אִירְיוֹא probably derived from the Targumic verb שָׁרַג, corresponding to the Hebr. קָרַה, to happen, meet. From the same verb are derived in the Mishnah the words עָרָא by elision of the last, and אָרְעָא by elision of the first ע, while the Talm. dialect eliding both ע has the derivatives אִירְיוֹרִי, מִירְיוֹרִי instead of מִאִירְיוֹא, אִירְיוֹרִי and אִירְיוֹרִי instead of אִירְעוֹרִי. Thus מִאִירְיוֹרִי דְּרָחִי (Nazir 9, 15, 28) is to be translated what happened, that he repeated, learned, said . . .? The word דְּרָחִי is often suppressed, e.g., (Pessa. 50.), מִאִירְיוֹרִי עָרְבִי קָסְחִים (Nazir 25.). So also אִירְיוֹרִי הָא לְאִירְיוֹרִי אִירְיוֹרִי, if only for that (if there be no other difficulty) there is nothing met, proved for, or against it. So also מִאִירְיוֹרִי קִידְרִי אִירְיוֹרִי (Pessa. 60.), is there anything met, i.e., agreeing with that? or, is there any relation between the two? The same sense is expressed by the words אִירְיוֹרִי and מִירְיוֹרִי, they mainly agree with, they fairly meet together (the statements, etc.), but the opposite, one does not concur or correspond to that.*

§ 13.

The ו is sometimes omitted as in אַיְלָנָא for אַיְלָנָא (s. §§ 55, 63).

* Aruch explains אִירְיוֹרִי, they taught, and מִירְיוֹרִי, they teach, from the radix

§ 14.

In the Talmud. dialect the mode of expression is extremely concise and brief. Thus single words represent often whole sentences, and the alternation of persons speaking in the dialogues are very often to be understood by mere implication, without the least indication, while words indicating conjunctions, interjections, and interrogations are often entirely omitted. This peculiarity of the Talmud. idiom is probably due to the circumstance that this great work was not written down as a book by its original author or authors, but composed as a copy of the discussions and discourses as held long since by the teachers and sages of old, and preserved by way of traditions in the memory of their disciples and followers, who at last, after several centuries, have put them down in writing. Everybody knows, that while in writing any word omitted would greatly impair and confound the meaning of the author, in speech, such omissions are far from doing any injury to the sense of the sentence, and may therefore fairly pass without consideration.

§ 15.

The orthography of this dialect corresponds upon the whole to its pronunciation regardless of its etymology. There is consequently in the Talm. dialect no room for idle letters.

§ 16.

The Talmud having been written without vowels, use was made, instead, of the quiescent letters more extensively than is usually the case with books written מידר אירא or אירן (B. K. 30:), as also in the sense of opposing, objecting.

with vowels. In the Talmud, therefore, vowels are substituted by letters. The ש denotes פָתָח or פָתָח, e.g., קַרְאֵי for קָרַב, calling, reading ; פָתָן for פָתָן, who ? for הָוָאִי קָרְאֵי for קָרַב, I was. The Yod (י) denotes חִזּוֹק or חִזּוֹק, e.g., מִנְיָה, מִנְיָה, from him. Two Yods (י) indicate the diphthong ai, e.g., מִנְיָיכָו for מִנְיָיכָו. The ו stands for חָלָם, all of שִׁירָה, and also for קְבִיעָה (.), e.g., כְּלִילָה for גָּלָל, all of him, it. Two Vavs (ו) or two Yods (י) often signify that ו or י are to be read as consonantal sounds, and not as quiescent, e.g., סְפֻוָתָה read סְפֻוָתָה, his lips, אֲדֹרְיוֹא read אֲדֹרְיוֹא, on what, which ?

§ 17.

The Talm. idiom having been at the time when it was spoken provided with no vowels, its pronunciation has become at last uncertain ; it may, however, be determined to some extent by the following principles :

- a) By the quiescent letters (s. § 16) ;
- b) By analogy with the pronunciation of the Chaldaic and Syriac ;
- c) By analogy between different parts of the Talmud dialect itself ;
- d) By tradition or the pronunciation used hitherto by the Jews in reading the Talmud.

CHAPTER II.

PREFIXED PARTICLES.

18.

The letters forming the words קם וְאָבֹד רַבֵּל, are used as prefix-particles, which, divided into the voweled letters שׁ, נִ, בְּ, בִּ, and the unvoweled בּ, גּ, כּ, נּ, לּ, furnish the sentence אֲקָרְבָּה לְבָכֹד, as *voces memoriales*.

19.

In the Talm. dialect the **מ** is not, like in the Bibl. Chal., used as an interrogative, but as an interjection or as a substitute for the adverbial **אָהִ**, equivalent to the Hebr. **אָהִ**, behold! and yet! e.g., **הַקְרֵב**, yet, there, is written (in the Script.); **וְקֹרֶב**, yet! we repeat! (the oral tradition of that doctrine or precept), i.e., and yet we read in the *Mishnah*? **וְקֹרֶב**, yet, there is a repetition, a learning (of the traditional doctrine), i.e., and yet! it is taught in the *Baraitha*? **הַאמְרָה**, yet he says!?

§ 20.

ה is sometimes a substitute of the demonst. pronoun fem. אֵת, this, e.g., אָתְּתִּי, contr. from אָתַּתִּי (s. § 12); הַזֶּה, this may rest, i.e. this might be right, this would do if . . . ; תִּרְאֵת הַזֶּה (s. תִּרְאֵת, Chapt. VIII. end), this will rest, i.e., this will do, or, would be admissible. In the word אֲנָצַדְתָּ הַזֶּה (§ 12) ה substitutes the pron. masc. נָאֵר.

21.

אֲמַנְתִּי is a substitute for the preposition עַל, e.g., אָמַנְתִּי for

על אָנֹכִי, for what? upon what reason? why? for
 גַּבְעָה, upon the back, i.e., over, upon, on; אֶלְעָזָר, for
 דְּצֵרָה, at the opinion, intention; אֶלְלִיכָּה, for
 according to the meaning, sense; אֶלְיָחִיד, for
 hand, i.e., by reason, by help, means, etc. Such an אֲ is,
 however, omitted where the preceding word ends in אָ,
 סְלָקָה אֶדְעָתָךְ דְּעַתְּךָ (Shabb. 71.), סְלָקָה אֶדְעָתָךְ דְּעַתְּךָ
 אֶדְעָתָךְ, it might come up in thy mind, in our mind, i.e.,
 thou wouldst, we could believe.

§ 22.

Sometimes & substitutes the prepos. עַד, e.g., אֶלְעָזָר (Chagg. 5.), till, up to the time, when he was small (young); אֶלְעָזָר (Pess. 113.) for עַד אֶלְעָזָר, to the sand; אֶלְעָזָר (Kidd. 30.) for עַד יֵצֶר, till (to the time) that it is in thy hand, power; אֶלְעָזָר (Shabb. 68:) for עַד קָרְבָּנִי, till, as far, as he repeats, learns (followed by: rather); אֶלְעָזָר (Sanh. 33 :) for עַד דְּמֹקְדָּעָה יִקְרָא, till the fire burns; אֶלְעָזָר (Abodah Zarah, 58 :), till, thy cloak is yet on thee; אֶלְעָזָר (Berach. 62 :), for — עַד רַטְמָה, till, as long as I make the roundabout-way. It is seen by the quoted examples that the omission of the עַ takes place only with words beginning with רַ, where it is compensated by Dagesh forte; otherwise the עַ is preserved, as אֶלְעָזָר for עַד הַכִּי, till, as long as in this time, manner, i.e., up to this time, meanwhile, in the meantime.*

§ 23.

The prefix **בְּ** stands for the word **בַּקָּר**, being contracted from **בְּאַקָּר**, which again is an abbreviation from

* Neither is the γ contr. when γι is to be taken in the proper sense of until, in regard to time, as γέρανον γένεσθαι (B. M. 1), until I shall have money.

בָּקַע, the active partic. Kal of the verb, קִם equivalent to the Hebr. **שָׁמֵד**, standing. This partic. may be used as an auxiliary verb in connection with the participle of any other verb, e.g., **כֶּאֱמָר אָמָר קֹמֶר**, **כֶּאֱמָר וְאָמָר קֹמֶר שָׁמֵד וְאָמָר**, he is standing and saying, he says, he is saying. This particle, however, has no bearing whatever upon the meaning of the sentence, and as it merely is employed to render the phrase more neat, it may as well be suspended.*

Such phrases as קָנַת הַבָּהֶר קָם דְּרִי (Yerush. Berach. c. II.), who was tilling; וְהַנֵּה אֲרֻכִּית קָאִים לְאַיִן "and there was an archont, who was holding court," found in the Talmud Yerushalmi, show clearly that such was the mode of speech actually in use.

S 24.

The particle **בָּ** may be prefixed to any participle regardless to gender and number, *e.g.*, קֹאמְרִי, they say (masc.); קֹאמְרָה, she says; קֹאמְרָן, they say (fem.). Separately taken, it would read קְרוּפֵא אָמַרָא, קְרוּפֵן אָמַרְוָן, קְרוּפֵן אָמַרְוָן.

§ 25.

The **וְ** substitutes the particle **וִי** in all its significations (s. Bibl. Chald. Gram., §§ 37, 124).

§ 26.

As to the punctuation of the prefixes, the five letters ה כ ב ו ד have a סימן, and follow probably the rules of the Hebrew prevailing with ר כ ל ב ו, followed likewise by the Bibl. Chal. The ס and the נ have principally

* This particle is chiefly employed in the interrogative and affirmative to make the expression more emphatic; it corresponds, though not in meaning, yet in its application, to the English auxiliary verb. do.

תְּמִם, which probably changes into תְּמַפָּה when preceding a guttural. The ת has קִידָּשׁ, like in the Hebr. and the Chald., and probably changes into קִירָה when preceding a guttural.

§ 27.

There may be prefixed to a word two and also three different particles, *e.g.*, אָדָרְבֵּי מַאיִיר (Berach. 3), on that (doctrine, precept, etc.) of Rabbi Mair; בָּרְבֵּר יַעֲכֹב (ib. 4), like, as that (doctrine) of rabbi Jacob ; לְבָרְהַנְּגָן (ib. 11), (in relation to a like (doctrine) as has been taught (in the Baraitha) ; מְרֻקְבֶּת (ib. 2), from that he is teaching, orally repeating, quoting.

CHAPTER III.

NOUNS.

§ 28.

The *status emphaticus* ending in **א** is also used in the Talmud and in singular number even more frequently than in the Bibl. Chaldaic, as **בָּרָא**.

§ 29.

The genitive is generally denoted by **ן**, which, however, is omitted when following such words as are more frequently used, as **בֵּן**, son; **בֵּת**, daughter; **בֵּית**, house, and the like.

§ 30.

Nouns and prepositions followed by the genitive **ן** commonly take, like in the Chal. (s. B. Chal. Gr., § 36), the pronoun suffix merely for the purpose of amplifying the phrase, *e.g.*, **עֲבָדְיוֹתָךְ**, his slave of Herod, *i.e.*, Herod, his slave, or Herod's slave.

§ 31.

So also stand **לְהִנְתַּךְ**, to him; **לְהִנְתַּךְ**, to her; **לְהִנְתַּךְ**, to them, before words beginning with the **ל** dative or accusative for no other use but merely to fill out the phrase, *e.g.*, **אָמַר לִיהְיָה**, he said to him, to his servant, *i.e.*, he said to his servant; **אָמַר לְהִנְתַּךְ**, he said to her, to his wife, *i.e.*, he said to his wife; **כִּי הָנָה חִזְיָה לְהִנְתַּךְ**, when I have seen them, the rabbis, *i.e.*, when I have seen the rabbis. A similar pleonasm is often

found in the unnecessary use of the objective suffix joined to a word preceding the accusative, *e.g.*, **קְרִיעָה לְלִבְגָּשָׂה וְאֶחָדָה לְקָרְעָה** (Pess. 3 :), he tore it, his raiment, and turned it, the rent, backwards, *i.e.*, he tore his raiment and turned the rent backwards.

§ 32.

The masc. plur. *non-emphaticus* ends in **רָא** (like in the Syriac, though here in **אָרָא**), *e.g.*, **גְּבָרִים**, men; **חִזְמִים**, sages, wise men.

§ 33.

Some masc. nouns plural end in **וְתָא**, *e.g.*, **רִישְׁוֹתָא**, heads (Kid. 29 :); **לִילְוֹתָא** (B. M. 86 :; B. Bath. 73 :; Gittin 57.), nights; **אַרְחוֹתָא** (Gittin 56 :), physicians; **חִילְוֹתָא**, hosts (Chulin 60.).

§ 34.

The possessive pronoun suffixes are substantially the same as in the Chaldaic, with the difference, however, that in the Talmud dialect the singular suffix, first person, singular noun, often ends in **אָז**, like the first person, plural noun, *e.g.*, **קְרָאָז** (Kethu. 63.), my vow; (*ib.* 77 :), my knife; **חִרְחָאָז** (*ib.* 105 :), my path; **חִרְחָאָז** (Neda. 62.), my quarrel; **נְשָׁאָז** (Yebam. 64 :), my person. So also nouns with feminine terminations, as **דְּרוֹכְנָאָז** (Kethu. 77 :), my place; **אַרְעָאָז**, = **לְאַרְעָאָז**, according to my opinion.

§ 35.

So also varies in the Talmud the possessive suffix of the singular, second person, singular noun, from that in the B. Chal. by ending in **קְרִיךְ** more frequently than in **אָז**, *e.g.*, **לְטַעַמְךָ**, according to thy statement; **סְמִינְךָ**, thy

sign, mark (mnemotechnical), (Pess. 20.); פְּסִימִיתָךְ (Chag. 15.), thy verse; צְבִירַתְּךָ (Keth. 105:), thy business. There are, however, many also in קְ- as רְבָּךְ (Pess. 24.), thy teacher.

§ 36.

The possessive suffix first person plural with the noun singular ends in יְ- e.g., פְּרִקְדִּין (Berach. 11:), our chapter; אֲרִצְׁתִּין (Sanh. 94.), our country; דְּעִתְּתִּין, our opinion.

§ 37.

In the Talmudical orthography, excluding, as above said, every idle letter, the silent Yod (י) before the suffix קְ of the second person masculine with the noun in plural, as also before the suffix נְ of the third person feminine, the noun plural, though written in the Chaldaic, is here always omitted (s. B. Chal. 94, § 14.).

§ 38.

The suffix of the second person plural, with the noun in plural or in singular, is formed by יְ- instead of בְּ- and בֵּ- (§ 8); so also is the suffix of the third person plural with the noun in plural or singular termed in קְ- instead of נְ-, and יְ- instead of יְ-, e.g., פְּנִירִוֹתְׁךָ, your mouth; אֲוֹרְנִיבִּיכְךָ, your ears (Kethu. 112.); שְׁבָרְרִיבִּיךְךָ, your men; שְׁבָרְרִיבִּיהם (Berach. 6.), their praise; גְּלִימִידִיהם, their cloak; אֲגִינִירִים (B. M. 83.), their wages; גְּזִינִירִים (Shabb. 133:), their garments. An exception to this rule is the word כָּלֶל, all, which, though properly a noun, has כָּלְלִיכְךָ, they all, all of them, without the Yod (י), after the form of the particles, כָּלֶל, to them; כָּלֶלֶת, in them; כָּלֶלֶתְּךָ, theirs. The termination יְ is in feminine often changed into וְ, e.g., בְּרִישְׁתִּינְךָ, their (fem.) head,

superintendent; קְרִחִיכְיִרְׁךָ, their (f.) baldness of head; פְּרִתִּיכְיִרְׁךָ (Pess. 110.), their young ones. The suffix termination in יְהִן is peculiar to the two tracts of Nedarim and Nazir, e.g., לְהִזְרִין, Nazir 31. and: 32., and: 38: 44: 57: 59.; דְּקִמְהִזְרִין, ib. 39:; נְיִמְהִזְרִין, ib. 49:; תְּמִימִזְרִין, ib. 40.; מְהִזְרִין, ib. 52:; גְּפִיהִזְרִין, ib. 59.; קְטִימִזְרִין, ib. 29.

§ 39.

The suffix of the third person singular masculine with the noun in plural is formed in קְ- like that, with the noun in singular, e.g., בְּרִזְתָּה, his feet; בְּבִיזְתָּה (B. K. 117.), his brows. Termed in יְהִי— it is found in רְגִלְתִּי אֲנָשָׁה (Succah 53), the feet of the son of man, a phrase ascribed to R. Yochanan (s. § 2, c.).

§ 40.

The nouns: אֲבָבָה, father, אֲבָבָה, brother, אֲבָבָה, father-in-law, are (like in the Hebr., Chal. and Syriac) somewhat irregularly declined, as follows:

Singular Suffix.

- I. person אֲבָבָי (B. M. 59:), חַמְרִי אֲבָבָי, my. . . .
- II. person אֲבָבָךְ (ib. 84), חַמְרִיךְ אֲבָבָךְ, thy. . . .
- III. person אֲבָבָה*, חַמְרִיךְ אֲבָבָה, his. . . .

Plural Suffix.

- I. person, אֲבָבָון (Pess. 31), our. . . .
- II. person, אֲבָבָונְךָ (ib.), your. . . .
- III. person, אֲבָבָונְםָן (ib.), their. . . .

It is proper to observe here that the חַמְרִיךְ with is a furtive one, under the same rule as in חַמְרִיךְ.

The plural of אֲבָבָה forms, like in the Chald. in אֲבָבָה and אֲבָבָה; the plural of אֲבָבָה is אֲבָבָה.

* Also regularly.

§ 41.

The noun בֵּן, son, forms the plur. like in the targum Chal. and Syriac in בָּנִים (Bera. 8.) ; בֵּיר instead of בֵּן is found in a sentence of R. Yochanan, זַיְן גְּרָטָא בֵּיר (Berach. 5 : B. B. 116.), this is the boon of the tenth son (dead), and is of the Palestinian dialect, as the expression בֵּיר רַבִּי or בֵּי רַבִּי for בָּרְכַּת רַבִּי, the son of Mr. . . . is used very frequently in the Palestinian Talmud.

The feminine of בֵּן is בָּרָה, daughter, of which the *status constructus* is בָּתָה, and in the plural בָּתָּא, בָּתָּאָה the same as in the Syriac, only that in the latter it is written בָּתָּה, and pronounced בָּתָּה.

§ 42.

In the noun אָנָּא, man, the אָ, like in the Syriac, is omitted in the compound בָּרָה, son of man, *i.e.*, a person, and its plural is אָנְגָּרָי (with צִרְרָי as a Syriacism), men, without difference of gender, while בָּנָּי, men, means indiscriminately male.

§ 43.

בָּרָה, house, has in plural בָּתָּאָה. From בָּרָה is derived the irregular form, לְבָתָּהָה, his wife, properly the wife of his house.

§ 44.

The following fem. nouns take the masc. plural :

Singular.

- אָנָּה, wife, woman,
- מְלֹחָה, thing, word, speech,
- שְׁבָתָּא, Sabbath, week,
- שְׁעָדָה, time, moment, hour,
- שָׁמָּה, year,

Plural.

- בָּנָּי,
- מְלֹאָה,
- שְׁבָתָּאָה,
- שְׁעָדָה,
- שָׁמָּהָה,

CHAPTER IV.

PRONOUNS.

§ 45.

The personal pronouns are the following :

Singular.

- | | |
|--|-----------------|
| I. person, אָنָּא, I, | אָנוּ, we, |
| II. person, אָתָּה, thou, | אָתָּנוּ, yea, |
| III. person, אָרָּיךְ, m. he, אָרָּיכָה, f. she, אָרָּיכָה, m., אָרָּיכָה, f. they | (Berachoth 44). |

Plural.

§ 46.

אָנָּתָּה שְׁלֹמֹה in Nazir 57 : , 64. is a Targumical form ; אָנָּנִי in Shabb. 30, thou Solomo, is of the Palestine dialect, the author of the phrase being a Palestinian.

§ 47.

Demonstrative pronouns are : הַזֶּה masc., הַזֶּה fem., this (that) ; הַזֶּי plur. com., these, those.

The Chaldaic זַיְן, this (masc.) is found only in such phrases as belong to Palestinian authors, *e.g.*, זַיְן גְּרָטָא בֵּישָׁה, this was a bad business (B. Kama. 99.), by R. Cheya, who lived in Palestine ; זַיְן אֲלִי רָזָא (Sanh. 31.), this (man) reveals secrets, by R. Amae, and זַיְן וְכֹל מַן זַיְן סְמִינָה לֹא (Kethub. 17.), only such as this and that (man) may promote us (to Rabbis and judges), a verse sung at the occasion of R. Amae's and R. Ashe's promotion to the dignities mentioned above. זַיְן רִישׁ קָטְבָּא יְמִלָּל (Sotah

35), this severed head shall it speak?* presumed to be said by the Israelites against Joshua at the time of Moses.

הַרְיוֹן is often used in Nedarim, e.g., הַרְיוֹן תִּיאָ (5); הַרְיוֹן לְשָׁנָא (10); וְהַרְיוֹן זַוְּזָא (6) אֲנָגָא (11, 22); סֶן (38); לְהַרְיוֹן כְּסִיקָּא (25); וְהַרְיוֹן אָמֵר, הַרְיוֹן אָמֵר (ib.) הַרְיוֹן קָרָא (62); בְּהַרְיוֹן עֲלָתָא (50); בְּהַרְיוֹן (66). So also in Nazir 3, 10, 27, 35.

הַרְאָה is the fem. of הַרְיוֹן, e.g., הַרְאָה רְתָבָנָא (Ned. 53); הַרְאָה (ib. 55); הַרְאָה מִזְבְּחָא (ib. 57), three times, 58 two times; הַרְאָה מִלְחָא (ib. 91).

Sometimes עֲדָא stands for הַרְאָה, and in the plur. עֲדָא, e.g., (Pess. 53), it may be this (statement, f.); הַרְאָה אָמֵר (B. M. 60), this (passage, f.) says it, proves it; עֲדָיִם גִּבְרִין (Gittin 45), these are men. In the passage, however עֲדָיִם סְרָאָה הוּא (Gittin 31), it is used in the singular.**

§ 48.

The Syriac and Masoretic הַלְּין, these, occurs in Nedarim, e.g., הַלְּין יוֹשְׁבֵרִי וְבָשָׂה נִינְחָה (2); הַלְּין טְשָׁוָם רְאוּשָׁה (30); הַלְּין קְרִירָה וְלֹא בְּחִיבָּרָה הַלְּין בְּרִיבָּרָה וְאַתְּ קְרִירָה (37, 38), these (words or letters) are read and not written, and those (words or letters) are written and not read; הַלְּין וְהַלְּין נְקָרֵי וְרוֹאֵל (48); הַלְּין נְכָסָן קְרִירָה (49); הַלְּין וְהַלְּין גִּבְרִים (97); הַלְּין גִּבְרִים (91). So also in Nazir 4, 13, 14, 19, 37.

* To the same interprets עַדְמָקָם, small, in relation to the head of the name, and Aruch, art. רִישׁ, explains severed head, to relate to Joshua's childlessness at that time; both explanations are too weak to deserve any consideration. ** To יַצְקֵב defines it to relate to the prefixed Yod, being a sign of elevation to the office, not bestowed from God but by Moses; hence, "should this man without dignity have the right to speak?"

But taking the whole passage עַדְמָקָם פָּרִי, סְרוֹאָה הוּא עַדְמָקָם and reading it, he who says these or such (things) is a Syrian, עַדְמָקָם may be considered as not exceptional.

There occurs in B. M. 90, הַלְּין תָּרִי, but this passage belongs to a question put by Palestineans (s. רְשִׁי, ib.). The Chald. תְּלִין, these, is found in B. M. 15, used in a notary style.

§ 49.

There are yet other demonstrative pronouns, as תְּהִרְאָה, that (masc.), תְּהִדְיָה, that (fem.), הַנְּהָה, those (com.). These words represent also the indefinite pronoun: some one, some body, a certain (quidam), but then they always are followed by an appellative noun, e.g., תְּהִרְאָה גִּבְרָא (Berach. 6), one man, a certain man; תְּהִדְיָה (ib. 5), one old man; הַנְּהָה מִטְרוֹנִיתָה, a certain matron; הַהְרָה חֲרֵי אַלְמָרִי (Ber. 10), some vulgar people; הַהְרָה בְּרִיזָי (Chag. 3), (there was once) two dumb persons. Sometimes תְּהִרְאָה stands for הוּא גִּבְרָא, e.g., תְּהִרְאָה גִּבְרָא וְאַזְיל (Sanh. 7), that (man) used to say; תְּהִרְאָה לְאַחֲרָה, e.g., הַהְרָה אַפְתָּחָה (Ned. 50), that (woman) that came before him.

§ 50.

The expression הַהְרָה גִּבְרָא, used as a euphemism, relates partly to the first, partly to the second person, in sentences of an odious or ominous sense, e.g., תְּהִרְאָה בָּעֵל דְּבָבִיתָה וְהַהְרָה גִּבְרָא הוּא (Gittin. 53), that man there (thou) is the enemy of this man (of mine), i.e., thou art mine enemy.

§ 51.

הַאֲזָה and הַאֲזָה, sing. masc., and הַהְזָה, fem., denote, that there, the other there; and הַהְזָה, plur. com., those there, the others there.

וְאַיְדָה occurs very frequently in the sense: and the

other of the two opposing parties, what has he to reply? how is he able to maintain yet his statement?

Examples for **האיך**, s. Pess. 3, and Ned. 36 (דָּרְבֵּין), and for **הך** in B. K. 2. Examples for **הך** are here, yes; the others there, no; **הנה און הנק לא** (Chag. 11), these here, yes; the others there, no; **הנה און לעלטן ורוני אונרני יונר** (Bezah 11), those there are gone, and these here are others.

הך, הנק represent properly the original pronouns **האריך**, increased by the suffix of the second person singular **ך**, saying as much as this thine, and indicating a reference to the person addressed, like the Italian *cotesto*.*

§ 52.

The pronouns **אִירְדוֹ** and **אִירְכוֹ**, when expressing the verb to be (he is, they are) take often at the beginning** the letter **כ** for the purpose of preventing a *hiatus* which necessarily would take place, as the preceding words mostly end in a vowel-syllable, e.g., **מַאֲרִיךְ יְהִוָּה** (B. K. 3), what is? **אִירְדוֹ נִירָה** (Pess. 10), he is, it is the same; **אִירְרוּיִיכְיִוְתְּרִיךְ** (Bezah 11), these are others; **פְּנִירְיִיכְיִוְתְּרִיךְ** (Keth. 22), they are two and two; **צְדִיקְיִיכְיִוְתְּרִיךְ** (Chag. 9), they are very righteous men; accomplished, righteous men; **תְּרִישָׁה** is a compound from **הָאֵרִיךְ**, and means, that is.

§ 53.

Possessive pronouns are **דִּירְהָה**, **דִּירְהָה**, **דִּירְךָ**, **דִּירְךָ**, **דִּירְךָ**, mine, thine, etc. The second **ד** stands here for the **ל** of the Targumic possessive pronoun **וְיָלֵךְ**, **וְיָלֵךְ**, etc., of which the B. Chald. has one instance in Dan. ii. 20.

* Or the Lat. *iste*.

** Instead of the **ל**.

Examples: **דִּירְךָ עֲדִיאָה מְדִיקְבָּי** mine (opinion) is better than yours; **אָנוּ בְּדִירְךָ וְאָרְנוּ בְּדִירְךָ**, we are (busy) with our (things), and they with their (ones); **אָ דִירְהָה הָא** **דִּירְהָה** **הָא**, this is his (opinion), and the other one his master's. R. Yochanan says to the Palestineans (Succa 44; B. K. 17), **דִּילְכְּזָן אָמְרֵי דִּילְחָן הֵיא**, yours, they say, it is? (the knowledge of the law), theirs it is!

§ 54.

Interrogative pronouns are **מְאֹן**, who? and derived from this are **מְשִׁי**, who is he? and **מְשִׁי**, who is she? (§ 11); **מְאֵרָה**, what? **מְאֵרָה**, which? Examples for the last: **מְאֵרָה מְנִינְיוֹה** (Chag. 7, 13), which of them? (Bez. 10), which event? fact?

It seems proper to observe here that it is incorrect to derive, as some writers do, the word **מְאֵרָה** in the phrases **מְאֵרָה קְרָא**, **מְאֵרָה מְשֻׁמָּעָה**, and the like from the pronoun **מְאֵרָה**, and to read consequently **מְאֵרָה מְשֻׁמָּעָה**, from what is this to be inferred? **מְאֵרָה קְרָא**, from which verse (in the Scriptures) is this to be proved? for as this pronoun is to be written without **א**, there is no reason for its existence in the derivative. It probably is to be read **מְאֵרָה מְשֻׁמָּעָה**, what is it that may show that? **מְאֵרָה קְרָא**, what verse is it that may prove that?

§ 55.

But **מְאֹן** and **מְאֵרָה**, though originally interrogatives, they are not used as such, e.g., **מְאֹן דָּאַמֶּרֶת**, he who says, whoever says; **מְאֵרָה דָּהִנָּה**, that what was. Sometimes **הָאֵרָה** (Ber. 6; B. K. 30) stands for the same expression.

מְרִיךְיָה (Syriac and Palestinian Targum, and Babyl. Targum **מְרִיךְיָם**), anything, aught; **מְרִיךְיָה לִיה**

(Kidd. 51 :), anything of which he may have some profit.*

§ 56.

The interrogative **מי** is analogous to the Hebrew **אָנָי**. It is employed in forming some adverbs, *e.g.*, **הַרְכָּבָא**, where? (like the Hebr. **אֵלֶּה**); **הַרְכָּבִי**, how? (Hebr. **אֵיךְ**). The Palestinian dialect uses **הַרְכָּבִין** (Hebr. **אֵיךְ**). **אֲזַה**, **אֲזַהּ**, corresponds to the Syriac **אִזְרָא** (**אִזְרָא**), which? what? who? So Nedarim 26 (according to **רַשִׁי**); **אִזְרָא** **וְאִזְרָא**. There occurs in Tamid **אִזְרָא** four times with **א**. From **מִן** amplified comes the word **הַזְּרָא**. It is, however, used only either with **א** prefixed (s. § 21) as **הַזְּרָא** (Berach. 34 :; Menach. 79 :), to what (statement does this relate?) or with a prefixed **ל** and the **ה** elided, so as to read **לְזָרָא** (Berach. 58.), whither? toward what (place)? Hence the frequent expression **לְזָרָא**, what to? where to? to what end?

§ 57.

The datives **לְךָ**, **לְךָם** take often the insignificant syllables prefixed, *e.g.*, **שְׁפָרְנָנָה** **וַיְהִלְיָה** (Keth. 67 :), he sent them to him; **שְׁפָרְנָנָה** **וַיְהִלְתָּה** (Yebam. 63.), he brings to her; **אֲמַשְׁיוֹתָה** **וַיְהִלְיָה** (Shab. 119.), they brought it to him; **מְגַבֵּרְתָּה** **וַיְהִלְיָה** **אַרְעָא** (Keth. 92.), he makes them seize the ground in payment.

§ 58.

The possessive pronouns **דִּין**, **דִּיןָה**, etc., stand sometimes for the single possessive suffix, *e.g.*, **סְעִמָּא** **דִּינָה** (**דִּינָה**) my reason; **קְטָא** **דִּינָה** (*ib.* 25 :), thy blood. So also **בְּהִנְדִּי** **דִּינָה** (**דִּינָה**) thy blood. (**דִּינָה** (**דִּינָה**), thy blood.)

* S. § 07.

בֵּין דִּירִיה לְדִירִיה (Berach. 48.) for **בֵּין הַנְּנָאָרִי**, with me; **בֵּין דִּירִיה לְבִרְיִיה** between him and her.

§ 59.

The expression **אִזְרָא וְאִזְרָא** (Pess. 39 :; Chag. 6 :) corresponds to the English these and those, both.

CHAPTER V.

NUMBERS.

§ 60.

The cardinal numbers are :

<i>Masc.</i>	<i>Femin.</i>
1. זְהָה (Berachot 5.)	זְהָה (ib. 49.)
2. שְׁנִי (ib. 6.)	שְׁנִי (ib. 3.)
3. תְּלַחַת (ib. 6.)	תְּלַחַת (ib. 3.)
4. אֲמֵצָא (B. mezia 73. B. Batrà 71 :)	אֲמֵצָא
5. מְזִיאָה (B. mez. 73.)	מְזִיאָה (Nazir 38.)
6. שְׁנִיאָה (id. ib.)	שְׁנִיאָה (Berach 3 :)
7. שְׁבֻעָה (Pessach. 110.) and with Sineope סְבֻעָה (Gittin 57.)	שְׁבֻעָה (Berachot 55 :) Sanhedrin 29.)
8. תְּנִינָה (Jomà 72.)	תְּנִינָה (B. batrà 75 :)
9. חִרְוִינָה (Hiruvin 56 :)	חִרְוִינָה
10. צְפִירָה (Berachot 56.)	צְפִירָה (B. batrà 167.)
11. קְדֻסָּה	קְדֻסָּה (Arachin 12.)
12. מְגִילָּה (Megillà 2.)	מְגִילָּה סְרִירָה (Arachin 12.)
13. מְגִילָּה (Megillà 2.)	מְגִילָּה סְרִירָה (Berachot 55 :) Sanhedrin 106.)
14. אַרְבֶּה (Megillà 2 :)	...
15. (ib.)	הַמְּבָרֵךְ (Schabbat 118.)
16. מְמֹדֵר (Megillà 2.)	שְׂיִירָה (Schabbat 2 :)
17. שְׂיִירָה (Megilla 2.)	שְׂבָכָרָה (Berachot 55 :)
18. קְמַנִּי סְרִירָה	קְמַנִּי סְרִירָה (Arachin 12.)
19. . . .	קְמַנִּי סְרִירָה (ib. Berachot 28 :)

Masc.

- 20. צְפִירָה (Bechovot 50.)
 - 21. שְׁנִין וְתַדְּ (ib.)
 - 30. תְּלַחַן (Jomà 71 :)
 - 40. אַרְבְּעִין (Avoda Zarà 9.)
 - 50. חַמְשִׁין (B. batrà 172.)
 - 60. שְׁבָנִין (B. Kamà 92 :)
 - 70. שְׁבָעִין
 - 80. חַמְשִׁין
 - 90. תְּשִׁיעִין
 - 100. מְאַה (B. batrà 25 :)
 - 200. מְאַחַן (Ketuvot 106.)
 - 300. תְּלַחַת מְאַחַת (B. batrà 73.)
 - 1000. אַלְפָה (Sanhedrin 39.)
- St. emphat.* אַלְפָה (Berachot 6.)
- 2000. קְדֻרִי אַלְפָה (B. batrà 26 :)
 - 6000. שְׂיִירָה אַלְפָה (Moëd katan 10 :)
 - 10,000. רְבָבָה (Berachot 6.)
- Plur. רְבָבָה (Sandedrin 36.)
- 12,000. קְדֻרִסְרָה אַלְפָה (B. batrà 150 :)
 - 100,000. מְאַה אַלְפָה (Rerachot 8 :)

§ 61.

בְּ עַשְׂרָה signifies: two persons (Chagig. 11 :); בְּ שִׁבְעָה (Kidd. 80 :), ten persons; בְּ מְאַה (Berach. 50.), hundred persons

§ 62.

הַזָּה and כִּי are used with the suffixes תְּרִפְתִּי and תְּרִי, and read thus: תְּרִפְתִּי סְרִירָה (Berach. 48.); תְּרִי שְׂיִירָה (ib. 5 :).

§ 63.

The numbers from 11 to 19 ending in סְרִירָה are often employed also for the fem. gender; and may, therefore,

be considered to be of comm. gen. The fem. termination in סְנִי is seldom used.

NOTE. Buxdorf in his Chald. and Syr. grammar declares, and after him some other grammarians, as also Fuerst in his Lehrgebäude, p. 242, שְׁנָצֵרִי or שְׁנָצֵרִי, to be as much as שְׁנָעַצְעַת, 19, contr. by way of syncope and metathesis, and as a support thereto he quotes an instance from Pseudo Yonathan, Genes. xi. 25. It is true that in the quoted passage שְׁנָצֵרִי is found used for the number 19; but there is no doubt but that this word was inserted by mistake, either of copy or print. For it is hardly possible to think of any language, dialect, or people, however low their state of civilization may yet be, to have no discriminative expressions for two numbers as different as 16 and 19. שְׁנָצֵרִי or שְׁנָצֵרִי, however, are correct, and occur in the Talmud, Arachin 12. and Berach. 28.:

§ 64.

The ordinal numbers are:

אֶחָד (derived from אֶחָד), the first; plur.: אֶחָדִים; fem. singul.: קְפִירִיתָה (Berach 21.); plur. קְפִירִיתָה (ib. 7.), the first ones.

אֶנְדוֹן, אֶנְדוֹן, the second.

אֶלְוֹן, אֶלְוֹן, the third.

עֲשָׂרֶה (Berach. 5.); the tenth.

The expression אֶחָד אֶחָד קְפִירִיתָה (Gittin 12.), corresponding to the rabbinical רָאשָׁן רָאשָׁן, signifies: step by step, gradually, successively.

§ 64b.

Terms expressing fractions are:

אֶלְקָנָה, $\frac{1}{2}$.

אֶלְיָלָתָה, $\frac{1}{3}$ (B. M. 100.),

רִיבְבָּעָה, $\frac{1}{4}$,

חַמְבָּעָה, $\frac{1}{5}$.

כְּנִי רִיבְבָּעָה (Kett. 21.), properly, less $\frac{1}{4} = \frac{1}{4}$, being the pass. partic. of the verb אָנַי, גַּנְאַי (s. B. Ch. gr. § 88): to subtract, properly, to beat, like the Fr. abattre.*

§ 64c.

The termination of the ordinal numbers is employed also for denoting patronymical nouns, e.g., פָּרָאָה בְּבָלָאָה (Gittin 11); סָרָאָה (ib. 3., Keth. 53.); פָּוּמָבָדָאָה (Ket. 82.); גְּלִילָאָה (Chul. 128.).

Rab's name, אַרְיכָא אַרְיכָא, is supposed by some recent writers to be such a patrional name, relating to the city Areca.** But this is incorrect, for in this case it ought to read: אַרְרָכָא. The fact, however, that Rab was tall of stature, is distinctly stated Nidda 24: רָב אַרְוֹךְ בְּרוֹרִי הַהִיא, hence his name.†

* And the Engl. *abate*.

** In the province of Susiana, s. Ptolm. vi. 3; Mark. xxiii. 6.

† Dr. Muhlfelder takes אַרְיכָא in the sense of: *healer*, figuratively, reformer, as a complimentary name of Rab for his endeavors toward securing the ecclesiastical independence of the Babylonian congregations from under the ambitious control of the Palestine community. But, besides that the application of this word, being singular and as unique as strange at the time in question, the grammar of the word, as will be seen, speaks yet more decidedly against M.'s definition. For אַרְיכָא is the adjectivo noun formed from the pass. partic. *רִיבְבָּעָה* of the verb, *רִיבְבָּעַ* in כל (s. B. Ch. gr. §§ 49, 50.) by the affix of the *N emphaticus*. (s. B. Ch. gr. § 83.). Hence, even in the sense suggested by M., the proper meaning of the word would be: healed, figur. reformed, in a pass. and not active mood, as reformer. No doubt, אַרְיכָא is to be taken in its original meaning: long, tall, inasmuch as the passage quoted above sufficiently testifies of אַרְיכָא to be Rab's epithet in relation to his tallness of stature, like הַקְּנָן, the *archon*, from the Gr. ἄρχων, leader, which he in fact was, as stated in the quoted passage.

CHAPTER VI.

THE VERBS.

§ 65.

The conjugations are the same as in the Chaldaic language, with the only difference that in the forms **אָמַתְּ** and **אָמַתְּנָ** (like in the Targum and the Syriac) the Talmud always employs **אָמַתְּ** instead of **וָ**.

§ 66.

In the preterite, the **וָ** in the Chaldaic affixed to the first pers. sing. is in the Talmud always omitted; e.g., **אָמַתְּ**, I have seen, for **בָּאתְ**; **בָּנוֹאָמַתְּ**, I have been, for **בָּנוֹאָמַתְּ**; **אָמַתְּנָ** for **אָמַתְּנָ**; **אָמַתְּנָ**, I have taken, for **קָרָאָמַתְּ** (**§ 87**); **אָמַתְּנָ** for **אָמַתְּ**; **אָמַתְּנָ**, I have taken, for **קָרָאָמַתְּ** (**Yeba. 61:**), I have stated, for **קִיְמָהָמַתְּ**.

§ 67.

The **וָ** affixed in the Chal. to the third pers. sing. is in the Talmud generally omitted and replaced by **אָ** or **וְ**. E.g., **אָמַתְּהָ לֵיהֶ**, she said to him; **אָמַתְּהָ לֵיהֶ** (**Keth. 62:**), she was married to him; **אָמַתְּהָ אֲבָדָה** (**Yeba. 63:**), thy mother became better; **אָמַתְּהָ לְהָרָאָה**, it was asked, inquired (about something doubtful, problematical) from them, instead of **אָמַתְּהָ**.

In the **כָּל** of the **אָ**, however, this **וָ** is replaced by Yod (**יָ**) which is connected with the radical **אָ**. E.g., **תָּהָוָאָה** (**Chag. 6:**) for **תָּהָוָה**, she was; **סָגָרָה** (**B. Bath. 79:**) for **סָגָרָה**, the ship went; **אָחָתָהָרָה** (**Keth. 67:**), his sister came, for **אָחָתָהָרָה**. The same occurs sometimes

also in the other forms, e.g., **פָּתָחָה** (**Keth. 68:**), she protested; **אָרַגְנָהָלָה** (**Pessa. 31:**), thing was discovered, exposed.

§ 68.

אָ, the Chald. termination of the first pers. plur. is changed into **וְ**, e.g., **בָּרְאָנָה** (**Berach. 12:**), we have said; **אָשְׁבָהָנָה** or **אָשְׁבָהָנָה** (**ib. 10:**), we have found.

§ 69.

The termination **וְ** of the third person plur. takes in the T. its place between the second and the third radicals, e.g., **נָפְרָרְוּ** (**Berach. 56:**), they fell down, instead of **נָפְרָרְוּ**; **אָסְרָרְוּ** (**ib. 56:**), they have bound, forbidden, for **עָבְרָרְוּ** (**Pess. 2:**), they have done, for **עָבְרָרְוּ** (**ib. 16:**), they have resolved; **גָּפְרָרְוּ** (**Ned. 59:**), they went out; **נָזְלָרְוּ** (**B. Kam. 94:**), they have robbed; **אָמְנָרְוּ** (**Chag. 13:**), they have diminished themselves, for **אָמְנָרְוּ**; **תָּקְוָנְוּ** (**Pess. 30:**), they have established, for **אָשְׁחָנְטָרְוּ** (**Berach. 9:**), they have intoxicated themselves, for **אָשְׁחָנְטָרְוּ**; **עַלְלָרְוּ** (**Yeba. 96:**), they went, for **עַלְלָרְוּ**. This rule, however, is not applied with verbs of quiescent **בָּ**. Sometimes it occurs with the imperative, e.g., **אָשְׁרָרְוּ הָבֵן לְהָרָאָה** (**Gittin 34:**), courage! give him to her, i.e., forwards! go on, give him to her!*

§ 70.

The partici. act. and passive are united with the pers. pronouns, which then are considered as suffixes of the former, e.g., **בָּבְרִיאָה**, I cry; **תָּבְרִיאָה**, I give (**Bera. 5:**) for **בָּבְרִיאָה**; **בָּבְרִיאָה אָמְרָה** (**ib. 2:**), thou sayest, for **בָּבְרִיאָה**; **אָמְרִיאָה אָמְרִיאָה** (**ib. 2:**), we say, for **אָמְרִיאָה**; **אָמְרִיאָה אָמְרִיאָה**, you say; **קָאָמְרִיאָה** (**Keth. 104:**), I say, for **קָאָמְרִיאָה**,

* S. רַשְׁתָּה to the a.

(Bera. 56.), you are saying that you are wise; **קָאַפֵּר אַנְתֶּה** (Neda. 25.); **קָאַפֵּר בִּתְחִיּוֹתֶךָ** (Keth. 43 :), for **תָּאַגֵּבְךָ**, thou collectest payment; **מִשְׁפְּכַת לִי** (Keth. 61 :), doest thou marry me? for **מִרְחַבָּא אַתָּה לִי**. Examples of the pass. partici. **אָמֵן** (Bera. 5 :), I am suspected; **אָמֵן** (Keth. 109 :), I am disabled; **אָמֵן**, we are engaged, we have to do it with . . . we are occupied . . . with . . . **מִפְּקַדָּת** (Bera. 10.); **מִתְּרִיבָה** (ib. 11.), thou art held, indebted, guilty for **אָמֵן** (Naz. 19.), ye are in need. From **תְּנִינִית** and **תְּנִינִית** is formed regularly **תְּנִינִיתָה**, **תְּנִינִיתָה**. By reason of its very frequent use the latter is abbreviated to **תְּנִינִית**.

§ 71.

The infinitive of the **ל** takes, like in the Chal., the pre-formative **ל**, e.g., **לִטְבֹּא** (Berach. 9.), to write; **לִפְעַל**, to do; **לִמְצֹר**, to say. In the other forms the infin. ends in **וּ**, e.g., **לְאַיִלּוּשִׁי** (Pessa. 4.), to neglect, for the Chald. **לְמֻעּוּשִׁי**; **לְבָרְדִּי** (ib. 2.), to praise, for **שְׁבָרְדָה**; **לְמַעֲזִיר** (Berach. 9.), to exclude; **אַחֲרוּנִי** (ib. 4 :), to revive; the last is the **הַפְּעִיל** form of **חַיָּה**; **אַסְנִי** (ib. 68.), to heal; **פָּעַל** from **אָפָּא**.

The infinitive of **ל** in **פָּאָ** and **סְיָא** is found also ending in **אָ**, as, **לְמִיחַבָּא**, to say; **לְמִתְּרַא**, to give (s. § 81).

§ 72.

The future, third pers. masc. sing. and plur. is often prefixed by **ל** (s. B. Ch. § 109), and conveys the sense of either the imper., optative, or subjunctive, e.g., **אָמַלְתָּ**, let him say; **לִשְׁמַרְתָּ** (Berach. 5.), let him examine into . . . search into . . .; **לִשְׁמַרְתָּ** it (the Mishnah) ought to read, or use the expression of . . .; **לִקְרַבְתָּ**, he should write, it

לִרְתַּי (ib. 10.), that they die; **לִקְרַבְתָּ** (ib. 6.), that he may not hurt himself.

§ 73.

Instead of the **ל** often the **נ** (like in the Syriac) with the same signification is prefixed to the above future, e.g., **רִימָא קָרָא** (Berach. 11.), the Scripture verse ought, should say; **נְשָׁקְלִיתָה לְנַסְתִּיה** (Pess. 13.), let him take it for himself; **יְעַרְבֵּתָה נְכַרְבִּיתָה** (ib. 18.), he should mix them together (*i.e.*, unite them) and write them down; **לְלָא נְסֻכְנִי עֲבֹרִיתָה** (B. M. 65.), that his slave should not become lazy (B. K. 90.). **סְרָא אַרְפָּעֵל**, * to rot, according to **רְשִׁי**.

§ 74.

In verbs with **נ** and the **נ** is mostly omitted. Examples: **מְחַפְּלִגִין** for **מִיְּמַלְגִּי**, they split themselves, *i.e.*, they are of different opinion; **מְרִיחָבִין** (Berach. 10.), they are written; **לְאַיִלּוּשִׁי**, to keep from some thing, to abstain; **מִירְגַּבָּר** (Pessach. 5.), it is stolen; **מִירְקַלְיָה** (ib. 28.), he is killed; **מִבְּשִׁיא**, **מִבְּשִׁיא**, **מִבְּשִׁיא**, he, she is sought for, required. So also **אִרְכְּפָאִי** (Keth. 63.), cover thyself, fem. imper. in **אִרְכְּפָעֵל**.

In verbs with **ל** as the first radical, the **ל** of **אִתְּפָעֵל** is preserved, while the **ל** radical is left out and compensated by **דְּגַשׁ** forte, e.g., **מִתְּנִינִית** (Kidd. 67.). S. § 91.

§ 75.

The geminate verbs **גּוֹרֹת הַכְּטוּלִים** are conjugated partly after the manner of the **ע** quiescent, and partly like the **ב** quiescent. E.g., **עַל**, root **עַלְלָה**; to enter, **צִילָלָה** (Berach. 9 :), thou enterest, like **קִרְבָּתָה**, *i.e.*, **קִרְבָּתָה**

* Heb. **סְרָחָה**.

from **קָרַב** (s. B. Ch. § 78.) ; **קָרְבִּיל** (Pess. 6.), introducing, act. partic. in **קָרְבֵּל** (s. B. Ch. § 80). So also from **לְמַכְרֹךְ** (root **לִמְכַר**), to curse, **רָקָא לִמְרֹךְ** (Pess. 2 :); from **קָרַב** (root **קָרַב**), to bend, compel, **קִנְרַבְתָּה** (Chagg. 16.). Like **לְ** quiescent are the words **אֲלַמְתִּירָה** (Berach. 7.), I shall curse him; (ib. 6 :), (persons) desecrating, from **לְחַלְלָה** as if from **לְחַלְלָה**; in the **פְּנֵי**, **פְּנֵי חַלְלָה**.

§ 76.

Verbs of **שָׁבַע** are inflected like those of **שָׁבַע** in such inflections as do not begin with **ש** (s. B. Ch. § 73), e.g., **וַיֹּאמֶר**, he will say; **וַיִּתְּרוּתָה** (Bera. 8.), that ye prolong (s. § 81).

§ 77.

The verbs **וַיָּאֵלֶּךְ**, **וַיָּאֵלֶּה**, to come, to go, omit the **ש** in the imp. as **וַיָּאֵלֶּךְ** (Berach. 2 :), **וַיָּאֵלֶּה** with Yod.

The word **זָלִיל** is of the form **פְּנֵי** from **לְזָלֵל**, root **לִזְלַל**, to be disagreeable, despisable, e.g., **וְזָלֵלָה בְּרִי** **בְּזָלְלָה** (Pessa. 113.*), the thing is despisable to me.

§ 78.

The same verb **אָמַרְתָּ** omits sometimes in the **פְּנֵי** the Yod (**י**), which is a substitute of the first **ש** radical, e.g., **לְאָמַרְתִּי** (Chagg. 2.), to let enter, come into, i.e., to include, for **לְאָמַרְתִּי**.

§ 79.

The imper. in the **לְ** of **אָמַרְתָּ**, to say, is formed like the future of the same verb, by apocope, as **אִמְתָּא** (Keth. 8 :), do say. There occurs, however, also **אִמְתָּרְמָרְתָּ** (Chag. 3 ; Pessa. 9, 20.), which likewise seems to be the imper. similar to **אִמְתָּרְמִיךְ**** (Pessa. 21.), subvert it, though,

* This phrase is found in B. Bathra 110, and not at the place related to.
** **אִמְתָּרְמָרְתָּ** may just as well be the future as in B. Mez. 9, 4, **אִמְתָּרְמָרְתָּךְ**. A.

according to the rule, the **ר** ought to be preceded by **מְתֻחָה** (s. B. Ch. §§ 6, 9.). However this may be, **אִמְתָּרְמָרְתָּ** appears to be irregular, even if taken as the future first person.

§ 80.

In verbs of **מִי**, the Yod, in the form of **אָפְעַל**, is changed like in the Hebr. and Chal. into **מִי**, e.g., **אָזְקִירְתָּ** (B. M. 59.), ye shall honor; **אָזְחִיבְתָּ**, he seated him; **מִזְקִירְתָּ** (Berach. 48.), thou honorest me.

§ 81.

The verb **יְהִיבָּה**, to give (s. B. Ch. § 106) is in the infin. and future generally changed into **יְהִיבָּה**, as a compound of **יְהִיבָּה** and **נְתַנָּה**, e.g., **לְמִתְחַבֵּב לִיהְתָּה** (Keth. 106 ; B. K. 95 ; B. B. 124.), to give him; **נִירִיבָּה** (Pess. 12. ; Keth. 52 :), he shall give. It may properly be observed here, that these words as inflections from the above word **יְהִיבָּה** should not be mistaken for words formed from the radix **יְהִיבָּה**, to seat, to tarry, e.g., **לְמִתְחַבֵּב** (Kidd. 7.), to remain; **לֹא תִּרְיִיבָּה** (Erubin 54.), do not sit down. There is, however, found also **לְמִירִיבָּה** (Berach. 9 :), to give wages; **מִירִיבָּה יְהִיבָּה** (Chol. 60.) from **יְהִיבָּה**, and **מִירִיבָּה** **לְמִירִיבָּה** (B. B. 13 :), to give thee as a present from **נְתַנָּה**.

§ 82.

Verbs with **ש** as the second radical change this **ש** into Yod in all conjugations characterized by Dagesh forte, e.g., **שִׁיוּרִי מְשִׁירְתָּךְ** (Pess. 9 :), leaves a rest. There occurs likewise in the **אִרְחַשְׂלִיל**, **אִרְחַשְׂלִיל** (Kethu. 77 :), = **לְאִוְצְלִיל**, **אִוְצְלִיל** as if from **שִׁיל**; and in the **לְאִפְעַל**, **אִפְעַל** **עַל שְׁבוּעָה** (ib. 105 :), as if from **יִשְׁלַל** (s. § 85.), to lend (like in the Hebr. **הִשְׁלַל**); **אִוְשְׁלִין**, lend me.

§ 83.

Verbs of **שׁ** change the (י) into Yod in the act. partici. of the **לְ**, e.g., **שָׁרֵית**, dying, one that is dying; **שְׁבִיר** (Yebam. 63.:), binding in. The same change takes place in the **לְעַל**, e.g., **קִרְבַּת** (ib. 64.:).

§ 84.

Of verbs in **שׁ** and geminate (**הַכְּפִילִים**) sometimes the active partici. is employed instead of the passive, in order to make the expression more forcible and sonorous, e.g., **שְׁמִינִית** **לֹא**, it stands settled, established for us, instead of **שְׁמִינִית** **לְאָנָה** like **בְּנִיה**. So also **מְחִימִיתָן** instead of **מְרִיכָה**, the pass. partic. of **קָרַקְרָה**, “the Mishnah also is exact, precise in the manner of expression.”* So also **שְׁמִינִית** (Chal. 11.), joined together, connected, from **לְפָנֶה**; **שְׁמִינִית** (Sanh. 88.), bent, down-cast, from **שְׁפָט**; **שְׁמִינִית** (Keth. 103.:), bent, subdued.

§ 85.

Verbs of **נְחַרְעַל** are in the **אֲקְפִּלָּה** sometimes conjugated like those of **נְחַרְעַל**; e.g., **אֲקִים** for **אֲקִים**; hence, **אֲזָקְפִּירָה** (Berachoth. 5.:); **אֲזָקְפִּירָה** (Pess. 11.). So also, replying, objecting, for **מְחַרְבָּה**. So also, **אֲרִיחַחַב**, radix, **נְחַבָּה** takes in the **אֲקְפִּלָּה**, the **י** proper to the **נְחַרְעַל** in the **אֲקְפִּלָּה** (§ 80), though there exists no instance thereof for the **נְחַרְעַל** in the **אֲקְפִּלָּה**.**

* Properly: to separate in elements, like the Hebr. **רַקְקָה**, to make thin, to braise, figurat. to make clear, conceivable.

** According to other grammarians the word **אֲקְפִּילָה** is of the form **אֲקְפִּילָה**, a form which our author constantly declares to be inadmissible. (S. B. Ch. gr. §§. 46, 85.)

§ 86.

Verbs of the quiescent and imperfect roots* take in the forms **אֲחַפְעַל** and **אֲחַפְעַל** for the most part a Yod between the first and second letter of the word. This Yod refers probably to the **דְגַשׁ** in the **נְ**, and seems to be characteristic to this sort of verbs, e.g., **לִקְיָזִין** (s. §§ 74, 72).

§ 87.

Verbs of **לְ** quiescent, otherwise following, as far as consistent with the peculiarities of the Talmudical conjugations, the principles of the Chaldaic language, are found in the infinitive **לְ** ending with Yod; e.g., **מְבַשֵּׂר**, to ask, to pray; **מְבַצֵּר**, to see, and sometimes in **אֲ** (like in the Syriac); e.g., **מְיַגְבָּאֵת** (Keth. 43.:), to collect payment, the imperf. fem. ends (like in the Syriac in **אֲ**); e.g., **מְבַצֵּר**, do take payment, do collect; **תְּהִרְאֵ נְפָשָׁאֵר** **לְךָ** **קְרָאֵי** **לְךָ** **תְּגָנָאֵר** (Pess. 68.:), rejoice, my soul, rejoice, my soul! for thee I have read (the holy Scriptures), for thee I have repeated, learned (the Mishnah by heart); **שְׁדָאֵר** (Keth. 61.:), throw away; **אֲרִיכָּפָאֵר** (ib. 63.:), cover thyself!

§ 88.

The partici. pass. in the **אֲקְפִּילָה** of the **נְחַרְעַל** is like in form to its partici. active, e.g., **מְעַלִּי** (Keth. 62.:), estimated, worthy, virtuous, corresponding to the rabbinical **מְעַלָּה** and the Syriac **מְעַלָּה**. The emphaticus and fem. absol. is **מְעַלְּיָה** (Berach. 4.).

§ 89.

Participles in the plur. take very often the termina-

* As **כָּנוֹלִים** and **נְ**.

tion of the verb, and not that of the noun, *e.g.*, יְבַעֲרֵנִי הָנָה (Berach. 2:), and they were interrogating, they put a question; קְרֹרְנִי לְהָרָג (ib. 3:), they are calling them; רְכֻבָּנִי (ib. 6.), which are rotten; יְצַבְּנִי (ib. 8.), they are praying; יְגַנְּנִי (ib. 9.), they are lying; דְּלָא בְּצַלְלִי (ib. 10.), they who are not accomplished; קְטַמְאָנִי (Pessa. 18.), they are defiling; דְּפַקְדִּי (ib. 22:), they are excluding, bringing forth; אָמַרְנִי לְטַעַמְנִי (ib. 29.), they are going (follow) according to their own principles; מְשַׁהָּןִי (ib. 30:), they protract; וְסַרְוִי * שְׂקָלִי (Chagg. 11:), they are discussing; מְזַדְּוִי לְהָרָג, they are confessing, yielding, consenting to them, for, מְצַלְּנוּ, בְּצַלְנוּ, גְּנַיּוּ, בְּגַנְיָנוּ, מְצַלְּנוּ, בְּצַלְנוּ, אֲנָדוּן, מְפַקְדִּנוּ, אֲנָדוּן, מְפַתְּחִינוּ, אֲנָדוּן, וְסַרְוִי (ib. 5:). So also in the partici. pass. פְּשַׁרְנָא קָא פְּשַׁרְוָן (Pessa. 29.), they are untied, allowed, for פְּשַׁרְוָן.

§ 90.

The pass. particip. (פְּגִילָה) is often used with the dative הָלֵי, לְיָדֵי, etc., which, last, is taken as the ablative and the verb, as being in the active voice, *e.g.*, לְאַשְׁבִּיעַ (Berach 2: 9.), it was not heard by or from them, *i.e.*, they have not heard it; הָלֵן פְּמִיעַ (ib. 5:), it is heard by or from us, *i.e.*, we have heard; לְהָרְאָה סְבִּיבָה (ib. 4.), it is considered by them, *i.e.*, they hold it, they are of opinion; לְרִידֵי חַזִּי לִי (B. B. 73., Sanh. 67:), it was seen by, from me, *i.e.*, I have seen it myself. Sometimes לִי and לְךָ, etc., stand as mere pleonasm, *e.g.*, בְּחוֹרֶשֶׁתָּה קָא אַכְבִּיל לִיה (Shebuoth 6:), this man is consumed in his woods, *i.e.*, he is ignorant of the things going on in the world, as if secluded in the woods.

* Syriac: טָרָא. to tear, Gr. ταρπειν, to rub, pull, figurat. to discuss.

§ 91.

The passive partici. is often followed by לִי, לְךָ, etc., in the proper sense of the dative, *e.g.*, טְבַעַנִי לִיה (Berach. 5.) (equivalent to מְתַבְּעִי, § 74), it is requisite, necessary to him, *i.e.*, he needs, must; דְּלָא בְּתַעֲרֵה לִיה * (Kidd. 67:), because it was not possible for him to mention it expressly, without omitting the usual laconism (*s. r. שְׁמַרְנָא*; לֹא קָא מְתַבְּרֵר לִי), it is not habitable to (for) me, I cannot live there.

* In the edition before me (Vienna, 1802) there is לְהָרָח instead of לִיה, as quoted above.

CHAPTER VII.

VERBAL SUFFIXES.

§ 92.

The Talmudical verbal suffixes differ in so far from the respective Chaldaic paradigms (B. Cha. Gr. § 110), as in the Talmud. dialect the Yod and the נ of גָּסְרִנִי and גָּזְבִּנִי are dropped, e.g., גָּזַב (Nedar. 62.), he robbed (from) me; גָּזַב (ib. 50 :), had indicted me; גָּזַבְתִּי (Chagg. 5 :), hadst detained me; גָּזַבְתִּים (Eruv. 5 :), they made me old. In the imperative: פִּירְאֵךְ (Gittin 47.), redeem me; and in the future: לֹא תִּקְרַעֵנִי (Nedar. 50 :), do not make me laugh.

§ 93.

The suffix of the third pers. plur.—which in the Bibl. Ch. is missing, and in the Syriac expressed by the separate pronoun, אֲנָשִׁים—is formed by יְ—, e.g. אָהָרְדִּיןְךָ (Chagg. 5 :), he turned them away (from them); בְּרִיסְתִּיםְךָ (Bera. 8 :), to accomplish them; פְּרִיסְתִּיםְךָ (Yebam. 79.), he appeased them; וְנִכְתְּבִינְךָ (§ 73). The fem. form must be יְ—, like that with the noun, but is seldom in use. Compound with this fem. suffix is probably the so very frequently occurring word וְרִטְבְּרִיךְ, which signifies as much as *much as*, i.e., throw,* put them one opposite the other, i.e., bring the two statements (imper.) one opposite the other.

* *Abjice. L.*

§ 94.

The ה as a termination of the first pers. and the third pers. fem. in the preterite being usually omitted (s. § 67.) is replaced before a suffix, e.g., אָמַרְתִּה (Keth. 63 :), I have said it, from אָמַרְתָּה (Synh. 98.), she has seen him, from חִזַּת for חִזֶּת, and not from חִזֵּאָה or אָמַרְתִּי.

§ 95.

The suffix of the third pers. sing. masc. with a verb in the third pers. plur. is found partly in the form of יְ—, e.g., אָפְקִיְהָ וְמִתְלִיכָה (Chagg. 15.), they brought him out and beat him; and, partly, in יְ—, e.g., אָפְקִיְהָ וְמִתְלִיכָה (ib. 5 :), they brought him out and killed him; אָפְרִיחָה (Pess. 10 :), they troubled him, they molested him.

§ 96.

In verbs of יְ the נ is changed into Yod when preceding such suffixes as do not begin with Nun (ג), e.g., חִזְיִתָה (Berach. 5 :), he saw him; חִזְיִתָה (Yebam. 63.), he saw her; חִזְיִתְהָ (ib. id.), thou wilt throw him, קְשִׁרְתָּה (Keth. 103 :), they brought him; פְּרִיחָה (ib. 17.) thy coming. But not so in חִזְבָּחָה (Yebam. 63.), he saw them; לְמִתְחִיאָה (Bera. 6.), to see them, where the suffix begins in נ.

CHAPTER VIII.

ADVERBS.

§ 97.

The following are adverbs, or adverbial expressions, alphabetically arranged:

אֶבֶן אָרוֹדְחַיָּה (Berach. 2.), on his way, i.e., by the way, occasionally (obiter, en passant). The suffix changes according to person, e.g., **אֶבֶן אָרוֹדְחַיָּר** (Keth. 105:), **אֶבֶן אָרוֹדְחַק** (Synhed. 95:).

אֵזֶנְכִּי for **זֶה**, meanwhile, while this happened, (Berach. 5:), corresponds to the Hebr. **אָרוֹדְחַיָּנְכִּי** (Kings I. xviii. 45), while this and that happened.

אֲרֹבְּרָא (Shabb. 25, Moed Katan 17.), contrary, much more; possibly proceeding from **לִלְכָה**, about something, that is more, i.e., the more there is reason to object.

אֲרֹבְּרָא (Gitt. 59., Chull. 60., Shebuio. 10.), in truth, forsooth; equivalent to **בָּטָם** (B. Ch. Gr. § 123).

אֲזִיר, now; **לִי אִזְרָא אִזְרָא** (Keth. 69.), tell me now; possibly the imper. of **לִלְכָה**, **לִלְכָה** (Ezra v. 15), apocopated, properly: go! forwards! expressing, encouragement, and corresponds to, go on!*

* This is a suggestion by Mr. Ehrenreich of Brody; other definitions are כִּי חָמֵד and גַּרְגַּלְתִּי T. VIII. A.

I think it to be like the Hebr. **אֲזִיר**. (Proverbs 10:25, in the sense of then, ποτε used in a lively mood of speech. **וְשָׁבָתָם** (Genes. xxvii. 34) takes **אֲזִיר** to be like **אֲרוֹדְחַיָּה** which is a compound of **אֵי** = ubi and its correlat. **אֲזִיר** = **מֵזֵה ibi, ποιος;** where there!

אִיתָה (from **הָה**, here is), there is, are (s. infra and **לִיקְאָה**). This adverb is found followed by an unnecessary **ל**, as **אִיתָה לִימָאָן דְּאָפָר** (Gitt. 50.), there is some one who is of the opinion; analogous to the rabbinical **יִשְׁלַׁחַת** (Shabb. 34.), this here, is yet . . .

אַרְמָתָה (Berach. 2.), when? from the Hebr. **מְתֻרָה**. It re-als in the Targum Chal., and probably also in the Mishnah as a Hebraism (s. p. 97, 98), **אִירְמָתָה** and in the Syriac **אִירְמָתָה**, with the Yod silent. **כֹּל אַרְמָתָה** (Chagg. 3.), every time, as often as.

אִין (Shabb. 124:), is it really so? can that be? (from **אֵין** **זֶה** **תְּאִין**).

אִירְתָּה (Chald. **אִירְתָּחָה**, Hebr. **יִשְׁ**), it is; with suff. **אִירְתָּהָה** from **אִירְתָּחָה** (Sheb. 14:); **אִם אִירְתָּהָה** (Pessa. 10:), if it be.*

אַקְרָה (ib. 7:), yet, yet now, corresponding to the Chald. **שְׁעָדָה**; possibly, the **ש** substituting the word **שְׁעָדָה** and **בְּרָה**, a contr. of **בְּקָצָה**, **קָשָׁת** (B. Ch. § 120), which would make the reading of the word, **אַקְרָה**.**

אַפְתָּא (Berach. 5:), wherefore? why? upon what account? from **עַל מִשְׁאָה**.

בְּרָאִי שְׁבָד (Chul. 2.) (from **בְּרָאִי**, in (the case), when one has already done it, in reference to an act that has been already accomplished, but not as to its going to be accomplished, which in opposition to the first is expressed by the rabbinical **לְכִתְחַלֵּה**.

בְּרָאִי הַדִּינָה (Sabb. 92; 93., Chagg. 11:), with one another. S. **הַדִּינָה** under the prepos. and **infra**.

בְּתָדְרִיא (Pessa. 27.), **לְתָדְרִיא** (Tamid. 32.), for itself, separately, especially (from **ἰδίος**, a, or, proprius,

* **מֵזֵה** is the substitute of the *verbi substantivi* and the correlat. of **אֲזִיר**.

** As generally read by German Talmudists.

privatus, hence, *ימשָׁרֵס*, rabbin. *הַדִּיחָת*, a private man).

בֵּין בֵּין (Nazir 6 :), what there is between, in the midst. Hence, *בֵּין בֵּין* (B. K. 84.), the difference between two quantities.

בְּעַלְפָא, plainly, merely, only, e.g., *וַיֹּצֶא בְּעַלְפָא הוּא* (Pess. 24 :), it is merely, only sweat.*

בְּרִאָה (Bera. 2.), at the beginning, at first.

בְּשָׁלוֹא, in peace; signifies: is agreed to, namely, this one statement; but not the other. *אֵי אָמָרָת* *בְּשָׁלוֹא אֵי אָמָרָת*, this is right, in case thou sayst so, but not otherwise, i.e., according to the other opinion the statement is wrong.

בְּנָה, is a noun, expressing: the inner part, hence, *בְּגָנוֹרָא* (Tamid 29 :), inwards, within.

בְּנָמָר, properly, that when; i.e., in case when. *בְּנָמָר אֲזִיר* *בְּנָמָר שָׁבֵר וְנִסְיבָּה* (Yebam. 78 :); “perhaps there is the question of a case, such as when he has transgressed the law, and has taken as a wife;” *לֹא יָאַכְזֵב קְרָא* (ib.), for “when,” i.e., for such exceptional cases, there was written no Biblical law, (s. בְּדִין בְּנָמָר). See also B. Mez. 66 :.

בְּנָמָר (Berach. 2 :), (fr. *דַּיְלָמָא* Bib. Ch. § 123), perhaps.

הָא (B. Ch. § 124, Hebr. *הָא*), behold! lo! *וְאַתָּה* (Kidd. (70 :), here the man and there the quotation—and yet, yet, yet, *אַתָּה וְאַתָּה וְאַתָּה* (Megill. 22.), yet, there is! already, e.g., *וְאַתָּה יוֹמֵן תְּלַחַת* (Neda. 81.), three days, three days since.

הָאָרֶץ (fr. *צִדְנָא* *הָאָרֶץ*), at present, at this time.

* Used in the same way as *universe*, *universally*, *generally*.

בְּנִידָרִי (Syriac *חַדְדָּרִי*,* perhaps from *בְּנִידָּר*, properly the one and the other), is used only in connection with a preposition; *לְבַדְדִּי* (Berach. 6.), one to another, one another; *אַחֲרָה* (ib. 7.), one against another; *קַשְׁוָה קַנְאָה אַחֲרָה*** the Scriptural verses are hard (afford difficulties) one against another; i.e., they contradict one another. *בְּנִידָרָה*, from one another; *בְּנִידָרִי הַלְּרִי*, with one another, together (Meg. 7 :); *בְּנִידָרִי תְּנִידָרִי* (ib. 11.), near one another; *בְּנִידָרִי תְּנִידָרִי* (Pessa. 3 :), like one another, the one like the other.

בְּנִידָרִי (Berach. 2.), afterwards, from the verb *הַנִּידָרִי*, to do again some thing. See *תְּנִידָרִי*.

בְּנִידָרָה, where here? where there? from *הָא* and *בְּנָה* analogous to the Hebr. *אֵיזָה*, *אֵיזָה*; *בְּנִידָרָה* *בְּנִידָרָה* *תְּנִידָרָה*, wherefrom there? wherefrom shall it come? wherefrom shall that be deduced? how can that be supposed? *כָּל בְּנִידָרָה*, everywhere.

אֵיזָה † *אֵיךְ* corresponds to the Hebr. *הַנִּידָרִי*;—*אֵיךְ*, in the same manner, in a like way, as much as, in a manner that, in order to (Berach. 10.).

בְּנִידָרָה (Berach. 4 :), here, from the Chal. *אָה*.

בְּנִידָרִי, so—*בְּנִידָרִי*, hence, therefore.

בְּנִידָרָה (from *אֲשָׁעַת* *הָא*, Syr. *אֲשָׁעַת* *הָא* *שְׁעָרָה* *הָא*), now, at present, expressing also astonishment *וְאַתָּה מָשָׁחָה רְבִינוּ*! *וְאַתָּה שְׁמָשָׁחָה* (Berach. 3 :), how! Moses did not know it (and David did ? !).

* *חַדְדָּר* (Job iii. 6) seems to be from the Syriac *חַדְדָּר*: to unite, being together, and the Daghesh forte being the compensation for the missing *ר*.

** The original of this quintation reads *וְרְסִינָן* and not *קַשְׁוָה* (s. § 93).

† In the Hebr., however, the prepos. is connected with the second syllable, *בְּנִידָרִי*, *בְּנִידָרִי*, unlike the Talm. *בְּנִידָרִי*, *בְּנִידָרִי*.

‡ The *ב* being the compar. element, so also in *כָּל וְרָכָא*.

תָּמִם, there (ibi.) (Chal. תָּמִם, Hebr. טָמֵן). S. תָּמִין.* (ib. 2 :), certainly, surely (from יְדַי, יְדָה, וְדַיְרִי גְּדֹאָה likewise: confess, supposing to be so). סְדָבָא (ib. 6.), manifoldly (Hebr. תִּזְבֶּב, Yonah iv. 4 ; fr. bien) a good deal. טָמֵן (Pess. 12.), more, pass. particip. of the verb טָמַן, to add (B. M. 83.).

בְּזַעַג (in the Targu גְּדֹעַג), now, at present; יְכַרְדֵּי חֲתִירָה (Ned. 21 :), and now thou repentest, or, art thou yet of the same opinion ? the words צְלָקָה אָוֶן לְקָבָח are missing (s. Mard'chai Shebuoth, Cap. I., § 1114 and Seinag לְאוֹרָן 240).

בְּזַעַג from בְּזַעַג, as it is; בְּזַעַג בְּזַעַג (Rosh Hash. 5., B. M. 27 ; Chul. 22., Kiddush. 5 ; Sotah 19 ; Zebach. 93., Menach. 93.), "he took it as it is, i.e., properly it was not necessary to mention this special quality of the subject, but having under discussion its different properties, he quotes all of them as many as there are." From its proper meaning: "as it is," this word became the expression for, a trifle, insignificance, littleness, as in the Rabb. Hebrew: מְשֻׁרָּאָה, whatever it may be, in the sense of: of whatever quantity it may be, even of the least quantity, ever so little. So קָלְמָלִי דְכַרְדֵי לֹא דְכַרְדֵי אַרְקָשִׁי (Sanhed. 29 :), people usually do not keep in memory things of little importance, of no importance to them. אַסְמָרָה תְּבִרְתִּי בְּרִיאָה בְּכַדִּי לֹא טְבָרְתִּי (B. K. 90 :), "We do not molest the court with trivial affairs." בְּכַדִּי לֹא שְׂנִיר אַרְנֵשׁ זְוִירָה בְּכַדִּי (Kethu. 36 :), no man throws away his money for trifles. אַדְרָתָה בְּכַדִּי (Ned. 22.). In Megil. 2 ; Yebamoth

* ubi, being the correlative of תָּמִם, ibi.

90., Chul. 73. and 81 : אַפְּרִיךְ רְבָא וְאַמְרִיךְ לְהַכְּרִי : and in Nazir 2 : אַפְּרִיךְ רְבָא וְאַיְלִיכְפָּא כְּרִי it signifies: Some said that (statement) in רְבָא's name, and others, simply as it is (אַיְלִיכְפָּא), as it reads, without giving any name as authority.

כִּילְיָה הָאָרֶץ (all this), so much, so very, to such a degree. בַּי (Berach. 6 :), when, as ; מִכְּרִי (ib. 2 :), since, as soon as.

כָּל קְדוּמָה (in the Rabb. Hebr. גָּלְשָׁהָה אֲלָמָה), of whatever, of the least quantity.

כָּל כְּמָה, כָּל כְּמָה (time), as long time as ; 7, in as much as . . .

כָּל. With a preceding negative it denotes, of any kind whatever, בְּלֹא תְּרַחֲרַח (Berach. 5 :), that he had nothing of the kind.

כָּל, Yoma 22 : (s. also Dan. iii. 33.), how much ! how many ! (B. M. 86.)

אַל, not. If not followed directly by a verb, usually לאָיִ is used. לאָיִ, and not, implies the sense of more than, as בְּסִינְלָא תְּבִרְתִּי וְלֹא בְּסִינְלָא תְּבִרְתִּי (Yebam. 63 :), the wife is punished when the husband marries another one besides her, more than by rods (thorns). לאָיִ, it is beyond question, needs scarcely to be said, there is no doubt about; לאָיִ טִיבְעַנְיָא קָאַמְרָא (Keth. 87 : a. o. p.) signifies: the Mishnah or the Baraitha in speaking of A and not of B does not intend to exclude B ; it speaks only in the sense of A and not of B, i.e., it is quite unnecessary to mention B, it is sufficient to mention A, being clear that its determinations may be applied even more properly to B.

אַל * (Shabb. 64., 131., Pess. 54., B. K. 25 :). Rashi

* An affirm. particle, probably, from the Greek ναι, as ναι μα δι, οφη, a

translates this word **שָׁמַד**, yes, certainly, in fact, truly. It seems to be a contr. from **אֵלֶּה**, is that not so? is that not true?*

לְבַדָּךְ (Bera. 2:; so also Chald.; Syr. **لَهُذِيدَ**), alone, separately, by itself, corresponding to the Hebr. **לְבַדּ**, and probably derived from **לִזְרֹעַ**, i.e., making one by itself. With suffix **לְחַזְצָאָרָא**, I by myself; **לְחַזְצָעָךְ**, thou alone by thyself; also connected with **בָּ**, as **גְּלַחֲזָעָךְ**.

לֹא (from **לֹא**, here is not), there is not, it is not here, there is no such a thing.

לֹא (from **לֹא** אִירְתָּה, it is not. With suff. **לֹא**, fem. **לֹא** יִרְתָּחַטְנָה (Sheb. 14:).

לֹא, how is it? how is the law? is it allowed, or is it not? **לֹא** דָּרְךָ מְלָאָךְ, what is it, thou wouldest say? i.e., that it should not be said; in order that it could not be said. This expression, being comp. from **הַ** and **אָזֶן**, belongs to the Rabb. Hebr., and was introduced into the Talm. dialect.

מְ**, Lat. num., Germ. etwa. **מְ** בְּחִיבָּה (Shabb. 93.), is there written? **מְ** אָמַר, did he then say? This adverb is found inserted between **לֹא** אִירְתָּהָךְ† is there not? E.g., **מְ** אַתָּה מִיְגַּדְּלָךְ לְפָנָיךְ (Shabb. 68:), the same as in Lat. "noune est?"

מְ (for **מָ**, Syr. **מָ**, Chald. **מָ**, **כָּלָם**), some thing, Lat. aliquid, quid. Preceded by a negative it denotes, nothing. **לֹא** חָזָה **מְ** (Sanhed. 94.), they saw' noth-

derivation apparently less exceptional than the definition by Aruch, who holds this word to be a compound from the Hebr. **אָזֶן** and the Greek **vit**, son!

* This etymology is by Rabbi David Vita Tedesco. A.

** An interrog. particle used where a negative answer is expected, and has no corresponding term in English. **מְ** may adequately be translated by the Oer. etwa? and the L. "num," as in *num barbarorum Romulus rex fuit?* Clio. Rep. 1. 87.

† And is used as an indirect interrog.; if not? whether not?

אִישְׁתִּיחַק אֵלֶּה, nothing at all, not the least, as (Shabb. 95:; Temura 34.), he was silent and said nothing to him; **לֹא** קָשָׁא וְלֹא מִיקָּרָה (Pessa. 17.), is there anything (else) as a reason for thy statement—if it be not. **מִיקָּרָה** is also used as a substitute for its synonymous, the Rabb. **בְּלִים**, **לְ** ecquid? to express astonishment, as **מִיקָּרָה טְקַשִּׁים וּרְשֻׁעִים** (Keth. 105.), what? are fools and rascals to be judges!

מִכְרִי הַהְוָא נְבָרָא בַּעַל דְּבָבִיתָה וְהַהְוָא בַּעַל (Gittin 55:), how? what! this man is also the enemy of this man! i.e., thou art also mine enemy. See Bera. 9:; 10, 33.; Pess. 23:; Megill. 2:; Chagg. 4., 9., 11., 12.: Originally comp. from **מִאָר כְּרָנָן**, what is that? how is this?

מִתְמַאָר† (Chull. 11.), wherfrom? out of what? (and is used as an indirect interrog., if not? whether not?) is this demonstrated?

מִתְמִילָה, by itself, from itself; possibly derived from **מִתְמִילָה**, from the thing, i.e., in consequence of the thing itself, ex re.‡

* S. Rashi to th. a.

** Probably from **מִרְ** (a. above) with the causal **וְ**, and is to be read **מִכְרִי** as it is, in an emotional sense, expressing astonishment, since, seeing that, whereas. Sometimes in an ironical sense; since, in fact, inasmuch as, corresponding to the L. *quippe*, *quoniam*, and the Roman author's explanation of the latter: "quoniam significat non solum, id, quod quis, sed etiam, id quod postquam" (Fest. p. 261), may fitly be applied to our **מִיקָּרָה**. The author in his view was likely led by the traditional reading of the word **מִכְרִי**, which, however, may be a corruption, as is the case with so many other words.

† Of what premise, antecedent, source?

‡ This explanation is given by the late Jacob Pardo. A. (See Aruch, art. **מְ**).

מִן (B. K. 92.), wherfrom? (from **מִן** and **אֵלֶיךָ**, Rabb. Hebr. **מִן־ךְ**), whence to us? whence is shown to us, that . . . **מִן־הַנּוֹתָר** for **מִן־אֲנָה** in the phrase **מִן־אֲנָה** (Shabb. 24:), whence these things? from what origin are these things derived?

מִינְיָרָא (Berach. 13.) from **קֹרֶן**, root, beginning.

מִינְיָשׁ (ib. 6:) from **שָׂעָר**, head, beginning, at the beginning, at first, in times of old, heretofore.

מִבְּגָל (Berach. 18:; Sanh. 52.), soon, from the verb **בָּגַל**, to turn around, circulate.

מִדָּע followed by **בָּן**, during, meanwhile; **מִדָּע**, while he stands (Berach. 2.). Sometimes it denotes before, as **מִדָּע** **קָרְבָּנִים** (ib. 6.), before they sat down.*

מִלְּעִילָה (Shabb. 29.), above, on the height, over.

מִלְּקָטָן (from **קָטָן**, s. **קָטָן** infra prepos.), **מִלְּקָטָן** (Megill. 2.), what stands before us, relating to what follows, infra.**

מִשְׁפָּר (beautiful), well, all right, perfectly; **מִשְׁפָּר** **לִיה** (Berach. 2:), he answered him perfectly.

מִשְׁבָּר, it seems all right, there is nothing to say against.

מִשְׁבָּב (from **חִזְבָּב**; Rabb. Hebr. **שִׁבְבָּב**), again, anew, moreover, yet more. **וְשִׁבְבָּב** (Berach. 2.), moreover, further, besides.

מִשְׁרִיגָה (abbrev. from **מִשְׁרִיגָה**, like **מִירִיכָה** from **מִקִּים** **מִקִּים**), this may rest, let it be unshaken, suppose admitting (it in

* Rashi *loco citato* explains, according to the first meaning, "not before they sat down," which is supported also by the nature of the contents.

** **מִלְּבָב**, perhaps, used in the Mishnah, and expressing the same as **מִלְּבָבָן** in the Talmudic dialect.

this case, but how in the other?) (Berach. 6.). The same as **בְּשָׁלְבָא** **בְּשָׁלְבָא**—**בְּשָׁלְבָא**, s. § 20.

בְּאַחֲרֵי **לְלוֹת** **בְּגָר** **תְּפִנָּה** (Chald. **תְּפִנָּה**, Hebr. **תְּפִנָּה**), there. **תְּפִנָּה** **תְּרִיר** **בְּגָר** (Berach. 63.), where there is no man, there be a man.

מִלְּתָחֳרָא **רַ** **מִלְּתָחֳרָא** (from **אַתָּה**, Hebr. **אַתָּה**), below . . . **מִלְּתָחֳרָה**, underneath. There occurs in Nazir **מִלְּתָחֳרָה**.

* **בְּכֶבֶשְׂתָּא** relates mostly to the premise, antecedent, cause, while **חִינָּמָא** argues more in reference to the consequence.

CHAPTER IX.

PREPOSITIONS.

§ 98.

The following words are used as prepositions: **אֶתְבָּבָה** (s. **גַּם** infra), **אֶתְבָּבָה אֲוֹרְתָּה** under the adverbs and **אֶתְבָּבָה** (**גַּם** infra), by virtue, over, for the sake; **אֶתְבָּבָה יִקְרֵיה** (**Yebam.** 25.), by virtue of his worthiness. **אֶתְבָּבָה**, in regard, respect; **בְּעֵרֶת יוֹם טוֹב אֶתְבָּבָה שְׁבָתָה** (**Shabb.** 124.), we prohibit the performance of a certain handwork on a feastday only in respect to the Sabbath, as one may likely be led to perform the same also on this day. This word is derived from **עַל** **טָמֵן**, by changing **טָמֵן**, “burden,” into and **עַל** **טָמֵן**, into **אֶתְבָּבָה**, whence **אֶתְבָּבָה**.* See **infra** **טְמֵיל**. It expresses also astonishment, e.g., **אֶתְבָּבָה לֹא יָרַצְנָא דְשִׁיר** (**B. K.** 84.), what! I do not know that I am well speaking!

אֶתְבָּבָה, see **טְמֵיל**.

בְּחִדְרִי, see **בְּחִדְרִי**.

בֵּין (**Kethu.** 17.) and **בֵּין** (**Berach.** 8.), between, among; with suff. **בְּרִנְנָא**, **בְּרִנְנָא**, **בְּרִנְנָא**, etc. R. Yochanan said **בְּרִנְנָא** instead of **בְּרִנְנָא**.

בְּלֹא, without . . . **בְּלֹא**, withal that, except. Hence, the adverb **אֶבְרָא**, out-doors (**Tam.** 27., **Nazir.** 17.:),

* This definition is by the worthy Rabbi Abram Lattes.** A.

** Very farfetched. Why not from the Syr. **لَوْمَطَنْ**, by contr. likewise **לְאַנְגָּן**, etc., and the **בָּ** apocopated?

לְגַנְפֵּר, from outside, besides (**Tam.** 29:). So is said also **לְלַכְרָר**.

בְּפַתַּח, after (**s. B. Ch.** § 122).

לְגַנְפֵּר, (from **גַּבְבָּה**, back, the upper part of a body), **גַּבְבָּר** (**Sanh.** 83.), with suff. **לְגַנְפֵּר**, etc., on, next, near by (like addosso in Ita.). So without **לְ**, e.g., **גַּדְדֵרְיָה** (**Megill.** 11.), near one another, together; **גַּבְבָּר** (**Bera.** 10.), let Isaiah come to me. **לְגַנְפֵּר** **מֹשֶׁה** (ib. 33:), in comparison to Moses.

לְנִטְבָּה (a. under adv.), **לְנִטְבָּה**, **לְנִטְבָּה**, within, **לְנִטְבָּה**, from within, from the inside.

בְּגַוְגָּזָה, **בְּגַוְגָּזָה**, (color, appearance,) **בֵּין**, in the appearance, way, manner, kind of, for example. **כִּי הָאֵי גַוְגָּזָה** (**Chagg.** 15:), in this way, manner.

לְרֻמְמָה (resemblance) . . . **דִּרְפְּנִיאָה** (**Chagg.** 2.), like, likewise, example.

בְּהִרְיָה (union, joining, perhaps from **חַד**), used only with the prefix particles **בְּ**, **לְ**, e.g., **בְּרַבְבָּא לְקַץ בְּרַבְבָּא** (**B. K.** 92.), “the cabbage in company with the thorn shares its punishment.” **בְּהִרְיָה בְּבָשָׂר דְּרַחְמָנָא לְפָה לְזָה** (**Bera.** 10.), “What hast thou to do with that, which belongs to God’s mysteries?” With suff. **בְּהִרְיָה** (**Chagg.** 4:), or **בְּהִרְיָה לְהִרְיָה** (**Keth.** 103:), “with me,” **בְּהִרְיָה**, etc.; **כִּי מַטָּא לְהִרְיָה פַּרְחָה** (**Yebam.** 49:), “when she reached the mouth, she reached that which belongs to the mouth.” **בְּהִרְיָה רַ** (**Sheb.** 6.); . . . **בְּהִרְיָה רַ** meanwhile, during; **בְּהִרְיָה לְקָאָזִיל וְאַרְיָה** (**Keth.** 105:), while he went and came.

בְּגַוְתָּה, like, with suff. **גַוְתָּה**, etc. It consists of the prefix particle **בְּ** with the plural termination of **תָּה***

* Sing. fem. noun, according to I. Fuerst the **תָּה** **similitudinis** is originally

(אֶלְגָנִית), the same as the Chald. לְגַת, being the prefix particle בְּ with the same plur. termination.

בְּ (Berach. 6.), like אֶרְצֵינוּ (Sanh. 94.), like our land, country.

כְּלָבֵד (from לְפִרְיָה with the בְּ prosthetic), toward, to, in relation to. כְּלָבֵד לְרִיאָה, s. § 56.*

לְפָסָם, according to ; corresponding to the Hebr. לְפִי (B. M. 96:).

מִצְלָל (burden, from לְפַלֵּל, to lift up, to remove). אֲמֹתָל אֲמֹתָלִיתִים (burden, by motive of . . because of . . because of him, on his, her, its account. (Keth. 67:), because of him, on his, her, its account. Without suff. and apocopated, אֲמֹתָל as אֲמֹתָל (Berach. 56.), on account of thy money ; אֲמֹתָל ** (Pess. 31., 32., Neda. 29; Nazir 25. and 29.) and אֲמֹתָל (Tam. 32.), on account of this, for that reason. This prepos. is similar to אֲמֹתָל (s. above), which originally denotes burden, compulsion, cause, motive, because.

מִשְׁמוֹן (from שֵׁם, name), in the name of שְׁמוּן (Berach. 5:), in the name of R. Shemon. Oftener

of בְּ, and, as the nouns of the sing. fem. in בְּ have also their plur. in בְּ, like those in בְּ, the declension of בְּ corresponds to the former and not to the latter termination (a. Bib. Ch. Gr. § 29), the same may be said of בְּ.

* L. quorsum ? = quoversus ? to what end, as in " qnorsum lgitur heq dis-
puto " (Auct. or. at Qu's). Arnoh, in quoting from Pess. 5, reads תְּלָא, tall, instead of תְּרִיא, which, however, is contrary to the text in the ed. before me.

** L. mōrum = mōrum and seem to be derived from the Syr. לְמַטֵּל, partly by pos ope and partly by contr., and all in the sense of the verb לְפַלֵּל, to lift up, to carry, involving the relation of the consequence to the cause as carrying the former ; hence, because, on account, etc. So also as a relat. conjunction, like the Hebr. בְּ, as in the Syr. in מְזֻבָּה רְאֵב חָנוּ בְּרִירָה for (Pa. 100. 5.)

in the sense of on the ground, basis, under designation of . . for the reason of . . Hence its use (by the Mishnah-Rabbis) to express title, basis.*

לְעַל, upon, over, with the suff. צְרִלוּוֹאִי (Neda. 65.), צְלִינְיוֹרָה (Bera. 9.), צְלִינְיוֹרָה (Berach. 10) with the addition of a ה, as in אַרְגּוֹן (B. Ch. § 30).

לְפִנְיָה (for קְדָמָה) before, in presence, קְדָמָה (Berach. 3:), before God, with God ; קְדָמָה דָּרְבֵי יְהָוָה (ib. 5.), in the presence of R. Y.—לְפִנְיָה, corresponding to the Hebr. בְּפִנְיָה, before, because. In the last sense used also by the Samar. as בְּפִנְיָה סְרִיגָן (Carmina Samaritana, p. 35), because of our enemies; incorrectly translated by Gesenius (ib. p. 89), "surgentibus osoribus nostris," as if from the verb קִם, to rise. לְפִנְיָה תְּחִזְקֵי, under (Chull. 105:).

* מִתְּמִימָה may properly be derived from the Hebr. מִתְּמִימָה, to appreciate, estimate the value of anything. Eccl. 3. 17, and often in the Talmud as הַגִּיקָּן, hence מִתְּמִימָה, in sense of, as a gift, considered, estimated as a gift.

אֲלָלְלָא or אַלְלָא (a Rabbin. Hebr. word, corresponding to the Hebr. לֹא), if it be not, if not. אֲלָלְלָא תְּרַבֵּעַ אֲלָלְלָא בְּאִישׁ קָרְאָה בְּאִישׁ קָרְאָה טָהָר (Megill. 3., Sanhed. 94:), if it be not for the interpretation of this verse, we would not know what it means. Sometimes it signifies simply if, as אֲלָלְלָא נְגֻדָּה לְפָנֶיהָ קָלָה וְקָרְוִיהָ אֲלָלְלָא (Keth. 33:), if they had castigated Chananyah, Mishael, and Asaryah, they would have worshipped the image. Rabbenu Tam's opinion in regard to the different spelling of this word, viz., that with נ it means, if it be not, and with Yod simply, if, is objectionable. For, as the original, the Bibl. לֹא being used for both significations without varying in orthography, its Rabb. derivative must also express both significations without regard to its different spellings. And, indeed, both אַלְלָא as well as אֲלָלְלָא are found used for either of the two different meanings.

אֲלָמֵן (a Rabb. word comp. from אָלָמָה, also, and אָלָמָה, when, etiamsi), also when, even if; אֲלָמֵן רַשְׁתְּגִינְיוֹא מֵן, “even the surveyor of the fountains is appointed from Heaven.” אֲלָמֵן הָכִי, even so, yet, nevertheless; אֲלָמֵן חָרְטִילְוָה, even if thou sayst, i.e., the statement may be maintained even at the supposition that . . .

אֲלָמֵן עַל גַּבְּ דַּ (Berach. 7:), although, even when.

דְּתַתָּא (ib. 3:), as, because.*

דְּרִלְמָא, that not (s. B. Chald. § 123).

הָא, thus; אֲזָה אָזָה (B. M. 86:), thus, if it be . . .

After this אֲזָה is mostly omitted; אֲזָה אֲזָה (ibid.).

* This word is composed from the conjunct. partio. הָא of הָא, and the demonstr. pron. אֲזָה, and may be rendered by, that that.

הָא לֹא הָכִי, thus, if it is, or be not so. So also in the Mishnah, הָא יִשְׁרוֹאֵל (B. M. 83.) for הָא אָמֵן יִשְׁרוֹאֵל (B. M. 83.) for הָא לֹא הָכִי.

לְכַךְ (perhaps from הָהָה, behold! (§ 97) and לְכַךְ, Rabbin. for that), therefore, accordingly.

כְּבוּן דַּ (a Hebraism of a later period) כְּבוּן דַּ, as soon as, after.

לְאַלְמָחָר (from אַלְמָחָר, similar to the Ger. “auf der Stelle,” and the Fr. “sur le champ”) [and the Engl. “upon the spot”], immediately, forthwith.

פָּטוּ רְאֵי בְּעֵי אַפְּרֵר (Kerath. 12.), “in case he would, he could say: I have done it on consideration.” It corresponds to the Rabb. מְטוּקָה, as נְ being the Chald. of the Hebr. מְטוּקָה.*

מִתְהָא (Berach. 10.), פְּרִירָה (Pessa. 9:), פְּרִיזָה (Yebam. 63.), yet, however, nevertheless.

מְכַבְּלָה (Berach. 25:), from all that (that was said), follows. It is a Rabb. Hebraism.

. . . קְפֵרִי דַּ (s. קְפֵרִי under the prepos.), before that (he said, etc.).

אִין הָכִי גַּמְרִי or הָכִי גַּמְרִי (Chagg. 11.), yes, so also it is; הָכָא גַּמְרִי (Berach. 8:), here also, i.e., even so in our case. It often is preceded by the word אָלָמֵן, e.g., אֲלָמֵן גַּמְרִי (Berach. 4:), from the last instance is to be seen that originally had not the meaning of, also, but that it was a verb, which afterwards became a peculiar expression for, also, really, indeed. Supposed this to be so, may be a derivative, according to D. Tedesco,

* S. t. a. under prepos.

from **ונָא**,* “we will say,” or, according to M. Ehrenreich, from **וַיְמִתּוּן**, “we would believe,” or, lastly, according to my suggestion, from **וַיְמִתּוּן**, “we could swear on that.”

* Already in Aruch.

CHAPTER XI.

INTERJECTIONS.

§ 100.

The following words are used as interjections: **אוֹרִירִיּוֹן**, **גְּבָרִיּוֹן** וּ**כְּחִיבִּי** (Erub. 17.), by the Law, prophets and Hagiographa! a manner of swearing.

אֲיַרְבּוֹ! alas! behold! O ! an interjection of a wide use. **אֲיַרְבּוֹ שְׁבָבִי לֹא אֲפִירְדֵּל כִּי הָא מֶלֶחָה** (Shabb. 152 :; Yebam. 46., B. M. 73 :), Lo ! if I had been dead I could not have told you this thing; **אֲיַרְבּוֹ יְלַךְתִּלְיִ חֶרְבָּא כְּרָסָא אַחֲרִיּוֹ** (Yebamoth 65 :), look, thou wouldest have borne unto me yet another pair of children.* **אֲיַרְבּוֹ הַשְׁתָּאָה** (Bera. 25 :), now see ! had I not come, you would have brought my son into danger; **אֲיַרְבּוֹ דְּשַׁתָּא אִישְׁתָּלֵלָר וְאַמְרֵדְךָ** (Bezah 4 :), now ! I had been amiss, and would have told you; **אֲיַרְבּוֹ דְּשַׁתָּא מִנְעַזְעָן טְהָאִרְיָה בְּרַכְתָּא** (Chagg. 5 :), Oh ! thou wouldest have deprived me of this benediction! **אֲיַרְבּוֹ דְּשַׁתָּא סְטוּרָה לְהָא אַסְטוּאָה לְבָנָי בְּרַחַת** (Chull. 95 :), Now see ! you would have fed my daughter’s sons with prohibited food ! **אֲיַרְבּוֹ זְמַתָּא נַפְלָה בְּטִימִיתָה רַמְאָן רַכְבֵּרְלִי וְלֹא אֲמֵרְכִּי** ! (Sanh. 107.), O ! that there were a bridle put in the mouth of mine enemy (*i.e.*, pr. euphemism, in my mouth), so that he could not have uttered a word such as that ! ” **

* In sense of wishing ; so also **רַצְחָנָה**.

** The author here continues in deriving **אֲיַרְבּוֹ** from **אַכְזֵל**, to eat. I think this

אֱלֹהָה יְהוָה רַיְשָׁאֵל, God Israel's! by God! Instead of this R. Yochanan used to say somewhat quaintly, לְאַלְתָּה (Yomah 84:; Abo. zar. 28.).

בְּקָה דְּרָמָה (Pess. 87:), expressing a manner of swearing put in the mouth of a Roman; probably from the Hebr. word נֶגֶב (Prov. 9. 3.), an elevated place, as it is also found in a discussion held entirely in the Hebr. language (Men. 44.), גָּבָהּ שֶׁל רַוְּטָה. It may possibly signify "by Rome's most exalted temple!" viz., that of Jupiter Optimus Maximus, erected on the Capitol. Other doubtful suggestions I have refuted in my notes to *הַמְּלָאָה שְׁבִעֲרִים*, Vienna 1859. בְּקָה, by God! (Kiddu. 44:; Nazir 42:; Sanhed. 72., Chull. 54.).

הַרְיָה, go on! forwards! (Gittin 34., Shabb. 119.). Is used also as an adverb designating, quickly, hastily (B. K. 84.).

וְיַיְיָ, Alas! an exclamation of pain or dread; Greek, οὐαί; L. vae. וְיַיְיָ (Berach. 31.), woe unto us, that we must die!

כַּאֲפָל, far be it! absit! יְלִי (Arach. 16:), far from me! לִיהְיָה (Kidd. 44:), corresponding to the Hebr. חַלְיוֹת (s. Hebr. Gr. § 1144).

יְהִיא צְדָקָה (Moed Katan. 5.), let it be the will of God! please to God!

לִחְיָה (Chagg. 16., Chull. 16.), to life! your health! good luck! à la bonne heure!

קָדוֹם דִּיקָי (Zeba. 43., Chull. 90:), Lord of this! Rashi interprets: Oh, thou creator of this statement! I think it to express: Lord of the world! and, גַּדְעָן,

definition to be a mere whim of the author, and to repeat it here would as well imply the suggestion of having mistaken it for a philol. truth.

"this," to relate to the earth,—an exclamation accompanied by the gesture of treading on the floor where the excited speaker was standing.

מְרִירָה דָּבָרָה (Shabb. 22., Keth. 2.), Lord Abraham's! Great God!

מְרִירָה כָּלָה (Nedar 22:), Lord of the universe!

מְשָׁה, Moses! by Moses! מְשָׁה שְׁפִיד קָאַמְרָה, by Moses. thou hast well spoken! *

נִיחָה (Kethu. 103:), let it be so, though it be so. Originally the future of the verb הִיא with נ, according to the Syriac נִהְיוֹא, let it be.**

צְגָן אַדְמָלָכָה, by the king's crown! † an expression for swearing.

* There is found no swearing by a mortal name, whether in the Talmud or in any other Hebrew book. Rasbl, therefore, interprets this כָּלָה as a complimentary expression of deference to the authority who is to be interrogated: so in the above instance, Thou, a second Moses, hast thou well spoken?

** This explanation belongs also to the above-mentioned R. Aebr. Lattes.

† הַנָּא is undoubtedly the L. toga, the garment worn by the Romans, and חַנָּא דַתְלָכָה designs the toga praetexta worn by high officers.



